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CREATIVE FORCES IN JAPAN.

BY GALEN M. FISHER.

A Study of the Foreign Mission Text Book.

(With Additional Material).

By Mrs. J. P. White, Cedarville, Ohio.

CHAPTER TWO—MILITARISM, REACTION AND LIBERALISM.

THE OLD JAPAN.

JAPAN is old, very old. So lately has the West become acquainted with this little nation that she thinks Japan young. But Japan points back with pride to a mythical age seven centuries before Christ. The first absolutely authentic date in Japanese history is 461 A. D. "just when the Saxons were settling in England."

The Japanese are devoted to their royalty. Since they believe they are descended from the gods they likewise claim for them great antiquity. Perhaps they are not wrong in boasting of their age. One writer tells us that "the Imperial family of Japan has formed the oldest continuous dynasty in the world and can probably boast of an unbroken line of eighteen or twenty centuries."

The inhabitants of Japan, from very early times were made up of different races. There are distinct traces, today, of mixed blood. The general belief is that there were at different times invasions of Malays, Koreans and other peoples, who drove the Ainu—the aboriginal tribes, before them and possessed the land. In time a common language unified these peoples.

Whatever the mixture was there developed a race manifesting superior mental qualities. From earliest times they received and adapted all that they wished from other lands. To Korea and China, Japan is indebted for literature, art, Confucian philosophy and Buddhist religion.

In early times the Emperor was an absolute monarch and his will was law. There came a time when this authority waned. Many of the Emperors abdicated. Some of them gave up the throne for the reason that they grew weary of their position. Being considered decendants of the gods they were under constant strain of formalities which became intolerable. The abdication often brought a very young person or even an infant to the throne, thus transferring the real power to other officials.

There was a continual conflict going on between the government and the Ainu. Back in 883, A. D. the Emperor appointed an officer to be the chief of the forces to drive back this enemy. He gave him the official title. “The Barbarian, expelling Generalissimo.” In the course of centuries this man, who was called the Shogun, came to have greater power than the Emperor himself.

About 1600 A. D. the Shogunate passed into the hands of the shrewd Tokugawa family and was kept in that family for two hundred and fifty years. It is claimed that Japan reached the acme of her ancient greatness during the rule of the Tokugawa Shogunate, but it is evident that the policy of isolation and seclusion put the country back two and a half centuries in civilization.

AINU CHRISTIANS—ABORIGINES OF JAPAN.

We quote at length from “The Evolution of Japan” by Dr. Gulick: “The representatives of the Occidental nations (chiefly Spain and Portugal) were banished. The Christian religion (Roman Catholic) which for over fifty years had enjoyed free access and had made great progress, was forbidden and stamped out, not without much bloodshed. Foreign travel and commerce were strictly interdicted. A particular school of Confucian ethics was adopted and taught as the state religion. Feudalism was systematically established and intentionally developed. Each and every man had his assigned and recoognized place in the social fabric and change was not easy. * * * During this period no influence came from other lands to disturb the natural development. With the exception of three ships a year from Holland an occasional stray ship from other lands, and from fifteen to twenty Dutchmen isolated on a little island in the harbor of Nagasaki, Japan had no communication with foreign lands or alien peoples. * * * *

Without external commerce there was little need for internal trade; ships were small; roads were footpaths; education was limited to the samurai or military class. * * * Japan was thought to be especially sacred and the coming of foreigners was supposed to pollute the land and to be the cause of physical evils.''

The old Japan was absolutely antagonostic to everything foreign. But one day a great change began.

THE NEW JAPAN.

The New Japan had its beginning when contact with the West began. The story of America's advances is well known to us. In 1853 Commodore Perry with his great ships broke rudely into the calm seclusion of the Japanese. He was sent by the government of the United States to open up negotiations with the Japanese government. He told them that the United States wished to establish treaties of commerce and trade. Needless to say the Japanese did not welcome these foreigners, but the pressure brought to bear upon them was so strong that they were led to sign treaties which at the time were not agreeable to them.

It was the Shogun and not the Emperor who made the first concessions though the Americans thought they were dealing with the real head of the government. The Shogunate was now tottering. A new group of political leaders arose who insisted upon a change. The Imperial court backed by these men decided to abolish the Shogunate. The Shogun himself submitted but his followers did not and a civil war ensued. The Imperial forces won. The Shogunate was ended and the Emperor of Japan was restored to his rightful place of power.

Fortunately for the New Japan the Emperor Mutsuhito, who came to the throne in 1867 was young and eager to have his country advance. The modern era in Japanese history began with his reign and is known as ''Meiji''—''The Enlightened Rule.''

The unparalleled progress during his long reign is largely due to his insight and wisdom.

The young leaders who were behind the Emperor thought that an Imperial Proclamation, setting forth their purpose, should be made. Some of the chief articles of this Proclamation are as follows:—

1. A representative deliberate assembly shall be formed and all measures decided by public opinion. * * * *

4. All the absurd customs of former days shall be disregarded and the impartiality and justice manifested in the workings of nature shall be adopted as the basis of action.

5. Knowledge and ability shall be sought in all quarters of the world to the end that the foundations of the Empire may be more firmly established.

The New Japan was now committed to a new policy. The hermit nation had taken a wonderful step. Great changes began to take place. The constitution was promulgated in 1889 and the first assembly convened in 1890. Local self government was established at the same time.

One of the events which occurred a few years later was the revision of treaties. The early treaties made with foreign nations were decidedly unfavorable to Japan. These nations of the West had dealt with Japan as an inferior people. For years the Japanese sought to have a change made. But the powers refused to recognize the progress made through several decades. The Japanese people chafed under the injustice. Finally after much perseverance, the treaties were revised and Japan was recognized as an equal by the great nations of the West.

ONE OF THE OLD THINGS PASSING AWAY IN JAPAN

This is one of the objects connected with worship at the great Nikko Temple, Japan. As old things pass away, will the new things of Christ replace them?

Courtesy Missionary Review of the World.

THE NEW JAPAN.

A KINDERGARTEN IN JAPAN OUT FOR A CHERRY BLOSSOM PARTY.

The mission is under the care of the American Baptist Foreign Missionary Society.

THE STRUGGLE IN JAPAN.

Naturally a large element in Japan has opposed progress. But Japan can never go back to the old system. That liberalism will prevail is evidenced by the activities of the people. Within fifty years great things have taken place. An intelligent citizenship has grown up; the press has been developed; national political parties have been organized; provincial and national representative assemblies have been convened.

Perhaps the progress of Japan might have been more substantial and less fitful had she not been affected by the policies of the Occident. According to Wm. Axling Japan did not chose militarism in her program of modern development. But wherever she looked she saw nations putting their confidence in *force*. The Japanese saw that European nations were taking advantage of Oriental peoples because they were stronger and possessed superior navies and larger armies. It was apparent that if Japan was not to be pillaged as China had been, that means of defense must be developed.

The Japanese set about in their characteristic way, building ships and training soldiers to protect their beloved land. Naturally, there came occasions for trying out their power. Two wars in close succession followed. Japan became exultant, almost delirious over her military conquests. Her victories over China in 1894 and over Russia in 1904 almost turned her head.

When the World War was going on Japan seized Shangtung in China, which had been under German control. Feeling her increasing power, Japan forced upon China the Twenty-One Demands. Just what Japan might have done next, had not the Disarmament Conference been called, no one can say.

With the defeat of Germany in the war a change of sentiment spread rapidly among the people. Militarism began to lose its popularity. Army officers were no longer considered desirable husbands for the daughters of upper class parents. For years the army had drawn the best and keenest young men, but it suddenly lost its attraction. The Imperial Military Academy which in former years chose its students from among thousands of applicants, could in 1919 only secure one hundred and ten for the entering class, though two hundred were desired.

A cause of friction in the nation has been what some of the Japanese call the "dual government." Since the Restoration in 1868, the Emperor has had an unofficial group of men who have in large measure controlled the policies of the government. No one could be appointed premier without their consent. If Parliament did not conduct affairs according to their ideas the Emperor at their dictation dissolved the Parliament. All kinds of officers changed; parties came and went, but the Elder Statesmen kept right on. They had great wisdom and sagacity and "they served the Empire with unswerving devotion and superb skill." Their power also rested upon the control of the General Staff and the army which was behind it.

Many of the acts of the Japanese government which have caused so much anxiety and have displeased the friends of Japan are due to this strange situation.

The policy in Korea, which was for a long time not understood in Japan; the treatment of China; the bitterness of the press against America, all of which are against the sentiments of the best people can be explained in the light of the "dual government." This selfconstituted guardian of the Empire has wielded so much power that the people have not had the chance to be heard. The rising young liberals are pursuing the policy of "watchful waiting" and in time these mysterious militarists will be overthrown.

Many of the new ideas that have spread through Japan have been learned in Christian schools. Every school has taught of liberty, of equality of the rights of the people and of representative government. It was natural to teach these things. How could one teach the history of England or of the United States without telling of the principles which have made these nations great.

As a result, Christian men and women have been the leaders in all the movements that have meant a better Japan. It was through a Christian man, Prof. Yoshino, that Japan came to understand the situation in Korea a few years ago. The whole world was horrified at the cruel treatment given to the Koreans by the military Japanese rulers in Korea. Prof. Yoshino through the newspapers and through his own publication, exposed conditions. In time the best thinking people demanded a change. Public sentiment became so strong that the government was forced to make an investigation and to rectify the wrong.

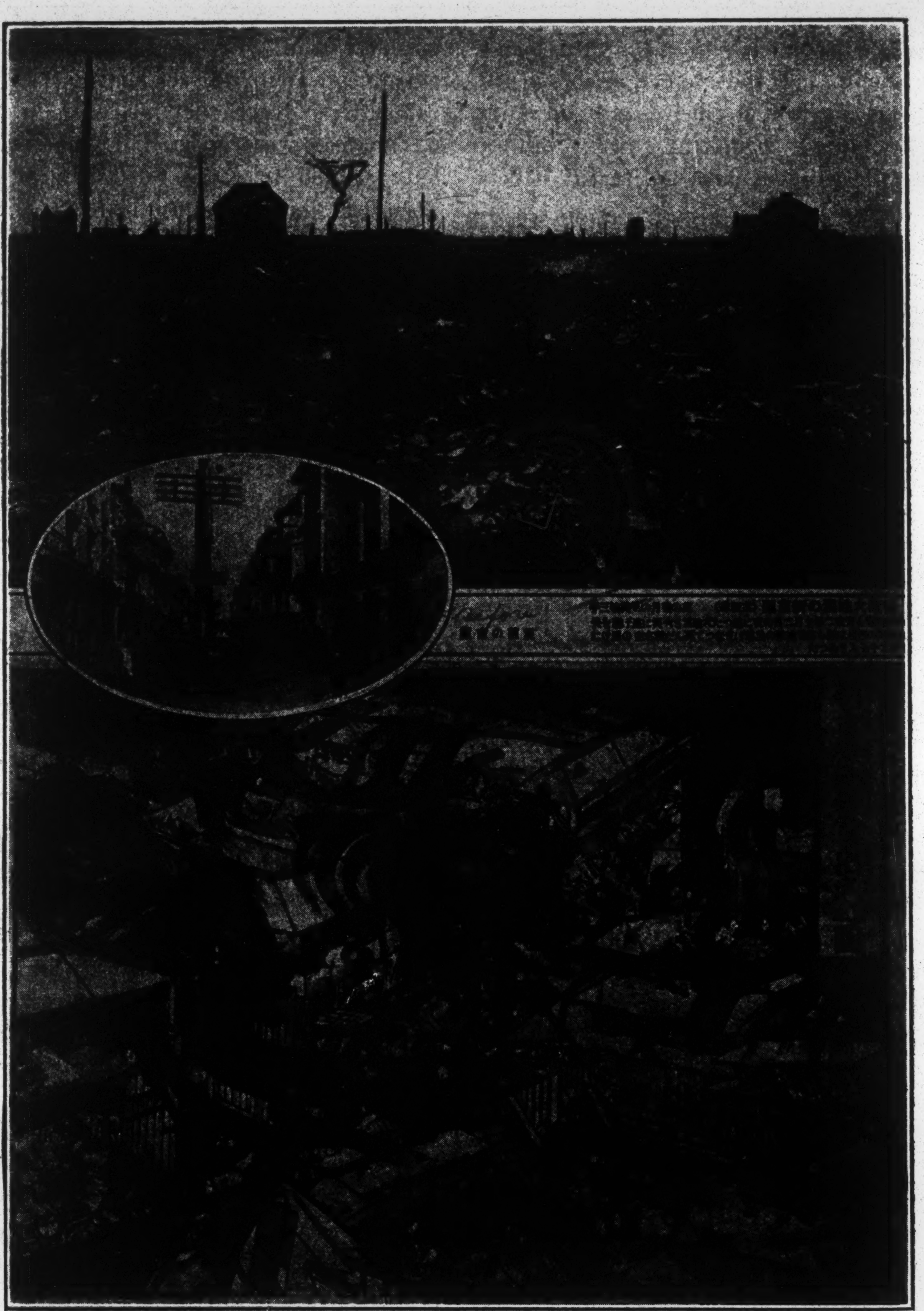
Many of the leaders who have been pleading for disarmament and international co-operation are men whose ideas have been influenced by the teachings of the Gospel.

Not so long ago there were mutterings of war with our own country. Even though the liberals were pleading for better relations with the United States the militarists were talking loudly of the possibilities of war. The interests of the two countries were clashing. Unfortunately we have the "militarist" in our own land. The man who desires to rush into war for the settlement of every difficulty. Much that was said in our newspapers was reported in Japan and only tended to make the military imperialists more determined in their course.

About this time the Washington Conference was called. Japan fell in line with the other nations and agreed to follow the policies laid down. The fidelity with which Japan is living up to the Washington Agreements has surprised and delighted the liberals on both side of the Pacific. "The Army as well as the Navy has been promptly reduced. The Japanese garrisons have been withdrawn from the Chinese interior points, where they had stayed several years against China's protest; the Japanese troops in Siberia were all withdrawn on October 31, 1922, and in December the last Japanese soldier left Shangtung. On January 1, 1923, Japan turned over to China the postoffices which for many years had given Japan points of vantage.

"By the Shangtung Agreement Japan promised to restore territorial and administrative rights, also the railways and mines, in return for a monetary compensation equivalent to the rights acquired and the investments made by Japan. This agreement is being carried out. It is a signal triumph for all concerned."

There are some forces at work which will advance the principles of the liberalists. One is universal suffrage. Just following the World War there was a great agitation for suffrage. At the present time there are only three million voters out of fifteen million of voting age. The franchise requires a tax of at least one dollar and a half a year. For this reason, few vote. There is a move-



THE YOSHIWARA—ONE OF THE PROSTITUTE QUARTERS IN TOKYO

Above is the Quarter in Ruins. Below is a Japanese Drawing of the Quarter on Fire. The Oval Insert Shows One Street Before the Fire.

This modern Sodom represents an attempt of the Japanese Government to regulate the social evil but is looked upon as a disgrace by the higher thinking Japanese. This "Hell's Kitchen" was first swept by fire in 1657 and since then thirty great conflagrations have destroyed the quarter, the last time in 1911 and now again in 1923. Will Japan now put away this licensed evil?

Courtesy Missionary Review of the World.

ment on foot at the present time for lowering the financial qualifications. Women are asking for suffrage. At present this right is denied, but evidently the women are being recognized, for in 1921, the prohibition against the attendance of women upon political meetings was removed.

Another great force in Japan is the press. A number of the great journals of Japan speak out in no uncertain terms against the militarists and in favor of the liberals. They have dared to criticise Japan for her interference in China and Siberia. They have insisted upon the reduction of Navy and Army. They have protested against licensed vice. They have advocated freedom of discussion even of "dangerous points."

A change has come in the attitude of the Imperial house. The Prince Regent who has traveled abroad is liberal in his views. In his intercourse with foreigners he talks of world problems. He shows his interest in the affairs of nations. The old etiquette required him to repeat beautiful stilted meaningless phrases. But the New Japan leads him out to act and speak as a man to men.

Japan's progress is vitally affected by the example of occidental nations. Every selfish policy of Western nations toward the peoples of the Far East gives the militarists of Japan new zeal. "On the other hand every victory won for liberty and the common people, every act of international unselfishness in the Occident is immediately cabled to the Japanese press and read by millions."

The militarists are strong but the masses of the people and the educated leaders are anti-militaristic and are doing all that is possible to maintain peace.

How eloquently did the women of Japan speak when Madame Yajima, in the nintieth year of her age crossed the seas and bore to the Washington Conference, a petition for peace signed by more than ten thousand of her country women!

DANGER POINTS.

Japan has some problem of grave importance. Even though the liberals may continue to increase the sentiment in favor of peace there are some danger points, which may at any time cause trouble. These are largely of an international character.

First there is her relationship with China. At present every thing seems

EVANGELISM IN JAPAN.
Hawrika Girls' School, Kanogawa, Japan.
Here is shown an interesting group of young students receiving their first diploma. They leave the kindergarten for the primary work.

settled. Officially the Japanese have withdrawn from China. But many Japanese have remained in business. As the years go by an increasing number of Japanese will enter China. There will be two reasons for this migration. Japan's rapidly increasing population cannot be supported at home. They will go elsewhere. The rich undeveloped resources will attract men who are shrewd money makers. Occidentals will also seek prices there and clashes may occur at any time, which China may be unable to handle. The spirit of greed does not make for peace.

Korea is another place where trouble may occur. In 1919 the whole world was stirred over the outrages committed there. The Japanese officials were very cruel and used various kinds of torture to crush the Independence Uprising. When this finally became known in Japan a new policy was adopted; the officials were recalled and new officers appointed. The present administration is more just and considerate and Korea is apparently satisfied.

Just now while we write there comes the word that Dr. Floyd W. Tompkins the President of "The Friends of Korea in America" has filed with State Department charges of barbarous cruelty practiced upon helpless Koreans by order of Japanese officials during the recent earthquake disaster. The cruelties practiced and the slaughtering which took place as witnessed by prominent American citizens in Japan are almost beyond credence. The shame of all this is enhanced by the fact that it was perpetrated while Japan was going through the throes of horror." It is easy to see how this new act of cruelty may be the tinder to start a great conflagration.

A conquered people cannot be wholly satisfied. In time Korea may insist upon self government. If that time comes Japan may be prepared to yield. "Professor Yoshino has declared that ninety per cent of the students of Japan would vote to give Korea complete autonomy."

Last but not least of Japan's problems has to do with our own country. "In territory something greater than Texas about one tenth of which is available for cultivation, lives a population two thirds as great as that of the United States." No wonder that the Japanese have been seeking homes elsewhere. A considerable number has come to our Western shores in search of work and wealth. This immigration has introduced a new problem for us as well as for Japan. The "California Question" as it is commonly called is rather familiar to us.

Our author, in fairness to all states both sides of the question. "To the Japanese mind these are the facts in the case: Japan is densely populated

LITTLE JAPAN "ON DRESS PARADE."

and it takes hard work to extract a living from the ever shrinking allotment of land available for growing numbers of people. California with the same area as Japan has only one sixteenth as many people; large tracts of land are undeveloped and Japanese are able to enrich both themselves and their white neighbors by farming more intensively than white men do. The Japanese immigrants are intelligent industrious, law-abiding and temperate. Their children go to school and according to the investigations of Professor Terman, the psychologist of Stanford University they show an intelligence superior to the average Portugese immigrants child, and not far below that of the average California white child of Nordic descent. During the World War over 500 Japanese volunteers from Hawaii and the Pacific Coast and states and provinces fought in the American and Canadian armies.''

The Japanese admit that many of their countrymen are dull sordid and narrow minded, men who have no motive higher than making money. Many of these came to America from Hawaii where they had gone at the earnest solicitation of men who wanted laborers. They had little or no opportunity to improve themselves.

While the older people cling to Buddhism and to old country customs the young people born in this land desert the old faith and the old ways.

The Japanese claim that the Californians have done very little to help them become Americans and very little to give to them the Christian religion.

The California point of view, which is not shared by all Californians may be summed up briefly: The Japanese are unassimilable; they do not have the right attitude toward women; they own allegiance to their native land; they settle in colonies making a neighborhood undesirable for others. The white man cannot compete with the Japanese because the Japanese will work longer hours. They multiply so fast and are so thrifty that in a few generations they will crowd out the native sons and own the whole state. They do not know their place but consider themselves as good as a white man.

So much for California.

The question arises has America treated the Japanese in a Christian way? Has the discrimination against them been fair? President Roosevelt attempted a settlement of this vexed question, when in 1907 he made "The Gentlemen's Aggreement," by which Japan agreed to stop the immigration of laborers. Laws have since been passed in California very offensive to the Japanese. Two of these laws have been declared invalid by the Supreme Court.

Since the Washington Conference the skies have cleared a bit and the situation is better today than it has been for several years.

Both Japanese and Americans who have been studying this problem agree that further immigration of laborers should cease and that the number of Japanese brides coming to this country should be reduced.

The duty to those already here is quite clear. These people should be Americanized and Christianized. Those who are in a position to know say they are as susceptible to Americanization as South Europeans are. In fact many of them show greater eagerness to take on Western ways than do many other peoples who come to our shores.

They should be taught the English language in order that they may be brought in contact with the life and thought of our country. The matter of greater importance, however is, that they may be the more easily brought in contact with the Gospel message. It is admitted that when the Japanese become Christians the differences between them and their American neighbors grow less.

In answer to the criticism of some Japanese Christians that our Churches are neglecting these peoples we quote a few lines from a recent number of the Missionary Review of the World: "According to the 1920 census there are 110,010 Japanese in the United States, most of them being west of the Mississippi River. Approximately one half of the Japanese population of the country is to be found in the single state of California.

"Many of the Japanese who have come to this country are Buddhists and in every large city on the coast one or more large Buddhist temples have been erected. Protestant Churches have not been unmindful of their opportunities and responsibilities in this field and a recent summary of the work shows ninety Churches or missions among Japanese west of the Mississippi River. A total Church membership of 5,390 is reported with a Church property valued at nearly $1,000,000."

One of the difficulties in the way of the progress of liberalism in Japan has been the unjust and unchristian attitude of politicians in our own United States. If we would help Japan we must make the policies of our government measure up to a Christian standard. We must cease, the continual criticism of these people in our press, and above all we must give to them the Gospel both on their side of the Pacific and on our side. "The ramifications of the Spirit of Jesus already in Japanese life give proof that wherever it prevails, human personality regardless of its trappings, is valued, liberty without license is enjoyed, and the sacrifice of self-interest for the good of the whole is exemplified. Jesus Christ was the world's first great liberal and His increasing sway in Japan is the only sure guarantee of her becoming and remaining a liberal state."

QUESTIONS.

1. What is Japan's place in the world today?
2. What are some of the handicaps of Japan in her progress?
3. What effect do the "Yellow Journals" have on the two countries?
4. What can Christian women do to cement a lasting friendship between America and Japan?
5. What is your attitude toward the Japanese people?

"We have to ask for gifts to support missions. It is a duty to give them, every Christian must seek to spread Truth and Light. But a gift is an external thing, it may or it may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individuals moral purpose, his realization in his own life of Christian duty and Christian love. In and by it, he shows forth his faith by his life better than any offering of money can do."

Missionary Review, Editorial Comment.

THE DEBT ETERNAL.

By John H. Finley.

A Study of the Home Mission Text Book.

(With Additional Material).

By Mrs. Albert Gordon, Newark, New Jersey.

CHAPTERS THREE AND FOUR—CHILD HEALTH, AND PLAY AND RECREATION.

SECRETARY Herbert Hoover, President of the American Child Health Association, has made this remarkable statement: "If we could grapple with the whole child situation for one generation, our public health, our economic efficiency, the moral character, sanity and stability of our people would advance three generations in one."

Since the World War, there has been a sudden awakening of interest in ascertaining the actual health conditions of the nation. The physical examinations under our army draft law showed that "approximately one-third of all our men between 18 and 31 years of age were unfit for military service, and that only 53 per cent met fully the military standard of physical fitness." This fact together with our mortality statistics shows that "as a nation we have not taken care of our health. It is estimated, on the basis of local studies, that every day 3,000,000 people are sick in the United States, that for every person in the United States there is an average annual loss of 13 days because of illness, and that 600,000 persons a year die prematurely of preventable disease."

Estimates based upon examination of health conditions in various communities and of typical groups of workers show that in the average community of 1,000 people there are at least 60 in need of medical treatment. From the purely economic point of view it has been shown that the loss in money alone of unnecessary ill health or of postponable death reaches the enormous amount of over one billion dollars annually.

This money value is of course one of the least of its social effects. Ill health and the state of poverty are so closely bound together that they are at the same time both cause and result. Dr. Finley quotes from *Misery and Its Causes,* by Dr. Devine, "Ill health is perhaps the most constant attendant of poverty. It has been customary to say that 25 per cent of the distress known to charitable societies is due to sickness. An inquiry into the physical condition of the members of families that ask for aid, without taking any other complication into account, clearly indicates that whether it be the first cause, or merely a complication from the effects of other causes, physical disability is at any rate a very serious disabling condition at the time of application of three fourth, *not one fourth,* of all the families that come under the care of the Charity Organization Society."

Dr. Finley also shows that there is a close relation between ill health, both mental and physical, and delinquincy and low morals, and states that a more intelligent pursuit of health would help to solve a large number of our social problems. "Whatever aspect of society we may consider, whether it be the arts of peaceful civilization, or the clashing arms of war, or the depressing problems of social inefficiency, or the future of the nation, we are always led back to health as *a fundamental factor in social progress.*"

IMPORTANCE OF CHILD HEALTH, CONDITIONS AND DANGERS.

Concerning the importance of child health and the need of giving attention to it in the education of our children, the author quotes from Dr. Emmet Holt: "We have not been very intelligent with respect to our health in the past. For the most part we have been endeavoring to teach adults to reform, to change their habits of eating, drinking, bathing, sleep and exercise. Workers in the health field are beginning to appreciate the fact that the health education of children is the great opportunity of the future, as yet scarcely touched. . . . . Childhood is the time before habits have been formed and prejudices established. The twig is so easily bent in the right direction." The author adds: "Health education seems to most experts in the health field the really vital thing in any health program. But child health, of course, begins at home; his habits are formed at home, and he carries them through life. And so any child health campaign must also be a campaign of parental education. One of the greatest things we can do for the promotion of national health is to bring parents to a realization of the importance of health habits, of how they are formed day by day, and of the fact that health means not merely care when a child is sick, but the right food and the right clothes, fresh air, play, rest and training day after day, with no lessening of interest simply because the child is "well." And this is why all public and private health work that reaches parents, mothers' clubs, health clinics and nutrition classes, is of prime importance. This is one reason also, why the public health nurse or visiting nurse has come to be regarded as vital to community health. Because she has access to homes, the nurse is a quick means of bringing health education to parents, and even though adults may be hard to teach, where it is clear that their children'swell-being is at stake, they are usually ready to learn. Many Churches have already realized this fact and have organized mothers' clubs for the training especially of young mothers in child care. But there is an enormous field for development here, and the least any Church can do is to cooperate fully with every organization in its community that will bring health education into the homes of its peoples."

Aside from the educational view, child health work is of great importance in America today for the reason that estimates show that the conditions of child health are no better than those of adult health. Estimates made by physicians on the basis of various school health surveys show that 15,000,000 school children in the United States have bodily defects of varying degrees of seriousness, many of them remedial. "Miss Harriet Leete of the American Child Hygiene Association, says that of 20,000,000 children in our elementary schools, 1 per cent are mentally deficient, 5 per cent have tuberculosis, past or present, 5 per cent have defective hearing, 15 per cent have defective sight, 15 to 25 per cent have diseased tonsils or adenoids, 10 to 20 per cent have deformed feet, spine or joints, 50 to 75 per cent have defective teeth and 15 to 25 per cent suffer from malnutrition."

Among the special dangers of childhood malnutrition is one of the most serious, for it retards growth mentally and physically, often resulting in tuberculosis, rickets, and other diseases. According to recent surveys malnutrition in school children prevails more widely than is generally known. Reliable authorities estimate that 15 to 25 percent of our school children are malnourished. Dr. Holt believes that about 30 per cent are underweight or show defects of nutrition. Nor are these children from poor families only, they

CHILDREN HAVING THE OPEN AIR TREATMENT FOR TUBERCULOSIS.

also come from homes of comfort and wealth.

The causes of malnutrition should be ascertained in order to combat successfully with this too prevalent form of child ill health. Sometimes it arises from physical defects resulting in non-assimilation of food; sometimes from lack of fresh air and exercise; sometimes from lack of a sufficient amount of sleep and rest; but more often it results from improper diet and wrong food habits.

Dr. Finley points out that the first step in fighting malnutrition is the education of parents in the nutritional needs of children. The forming of nutritional classes in schools, clubs, play centers, or settlements, is proving an effective means for combating malnutrition.

Tuberculosis is not usually considered a child's disease, but children are peculiarly susceptible to it. Of the 120,000 who died of tuberculosis in the United States in 1921, 7,000 were children under five years of age. According to school health estimates tuberculosis causes the death of twice as many boys, and three times as many girls from the ages of 10 to 15 as scarlet fever, diphtheria, measles, and whooping cough, combined; and at least 5 per cent of our elementary school children have tuberculosis or have had it. Dr. Finley assigns three reasons for these facts: "(1) that children are constantly exposed to it through adult ignorance of health precautions, (2) that so many of our children suffer from malnutrition which walks hand in hand with tuberculosis, and (3) that, again, neither parents nor children are trained in good health habits, many of them indeed living where fresh air and light are almost impossible, and do not know either how to prevent the disease or how to combat it at the start when it is curable."

1000 DIE WEEKLY OF TUBERCULOSIS IN U. S.—OCHSNER SAYS.

Declares Death Rate Could Be Curtailed With Treatment. Meat Eating Is Scored.

(By Associated Press)

ST. LOUIS, Jan. 21.—Approximately 1000 persons die of tuberculosis of the lungs every week in the United States, Dr. A. J. Ochsner, president of the American College of Surgeons, in an address here yesterday at the closing session of the annual convention of the Missouri, Illinois and Kansas section of the college.

Dr. Charles H. Mayo, of Rochester, Minn., another speaker, said people are hardening their arteries and shortening their lives through bacteria that feed on meat.

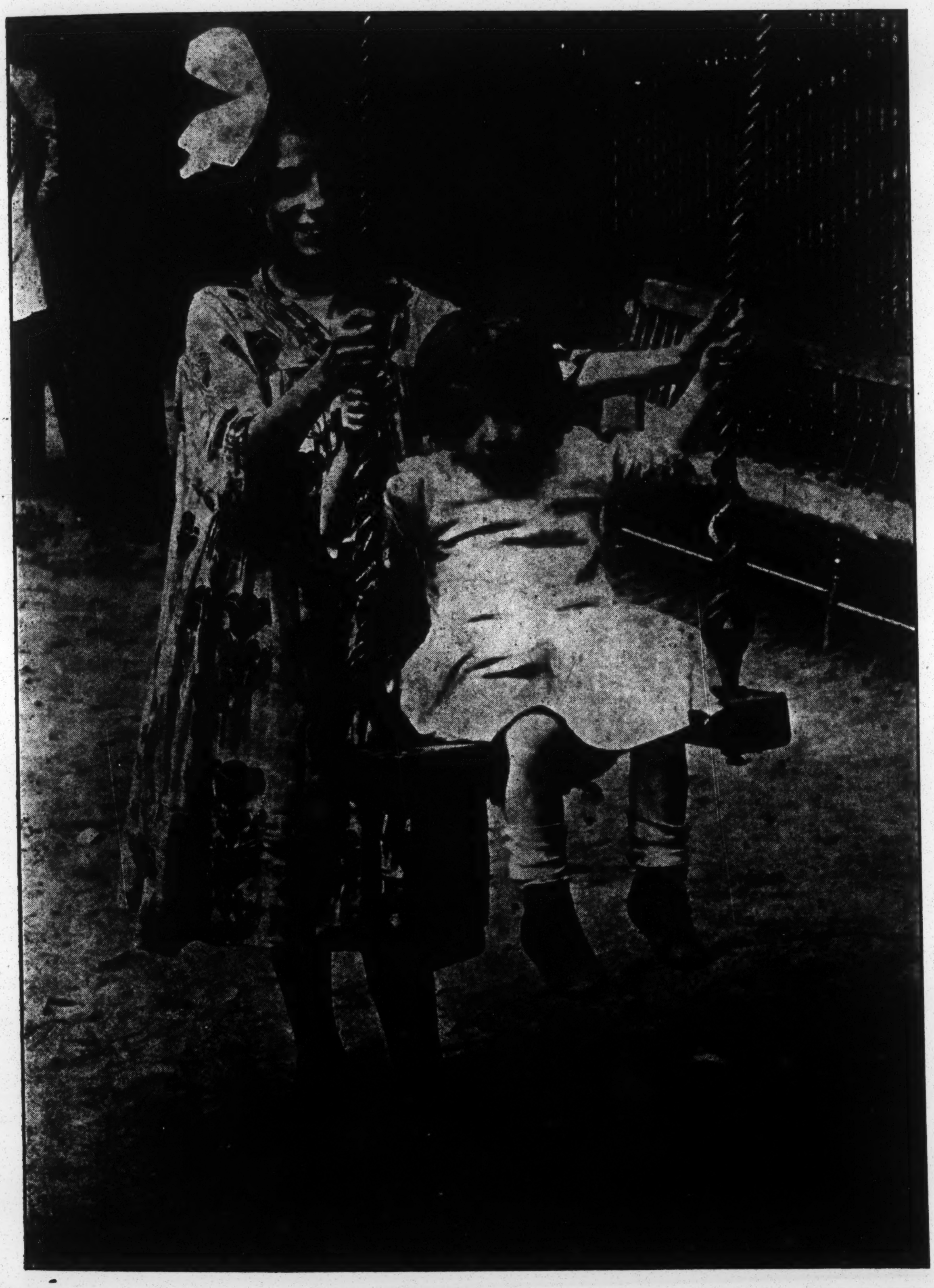
The heavy death rate caused by tuberculosis, Dr. Ochsner said, could be greatly reduced, if cases where only one lung was affected were isolated and properly treated. He said this could be done by surgical compression of the affected lung.

"We all know that rest is what tuberculosis bacillus doesn't like," he said. "We also know that it requires large amounts of oxygen. By compression, the bacillus is deprived of both its needs and so the infection is reduced."

Dr. Mayo said that he "felt like advising some of my patients to embrace a religion that bans the eating of meat. Meat in certain stomach conditions," he said, "reaches the intestines undigested."

"Vegetarians," he added, "have a better time of it in the middle period of life, anyway."

"Accidents cause a larger proportion of deaths between the ages of five and nine years and ten and fourteen than in any other period of life. Out of every 1,000 deaths of children between five and nine, 167 are caused by accident. Between ten and fourteen, 177 deaths out of every thousand are caused by accident. Of the 3,483 deaths by accident in New York City in 1921, 1,054 were of children. In the one month of July, 1922, in New York City, 130 children



CHILDREN AT PLAY IN ONE OF THE CRAMPED PLAY-GROUNDS OF THE LOWER EAST SIDE, NEW YORK CITY.

Photo Underwood & Underwood, N. Y.

The Church and the Social Gospel

Editorial Christian Herald, N. Y. Feb. 2, 1924.

TRUTH, boldly presented and at the right time, seldom fails to find its mark. Among the many excellent addresses at the late Student Volunteer Convention, that of Sherwood Eddy deserves to be most widely remembered.

Mr. Eddy, who is well known to Christian Herald readers—through his wonderfully instructive letters of travel and his keen powers of observation—began by challenging the statement of a Christian leader who, in a recent address, had refused to permit the discussion of social problems because, he claimed, "America is all right—or any way she is 98 per cent. all right." How could she be right, Mr. Eddy asked, when a little group of about one hundred families own or control our transportation system, and most of the country's great basic industries? The other side of the picture, as Mr. Eddy pointed out, showed a yearly total of 700,000 injured industrial workers, 2,000,000 unemployed, 10,000,000 in absolute penury, the death-rate of the poor thrice as big as that of the rich. How can any one who believes in the teaching of Jesus set these matters down as "all right?" Besides, there are 1,750,000 little child-toilers who should be at school, and one-third of the nation's mothers who have to labor almost like slaves to feed their families; and then there are the millions of young folks who are growing up practically without any religious instruction whatsoever. How could any man, claiming to believe in the teachings of Jesus, and who desires to follow Him, pronounce such startling conditions to be "all right?"

"LITTLE CHILD TOILER"

There were other features of present day life in our land to which Mr. Eddy alluded in short, burning sentences of disapproval.

Then came the application, which took the form of a suggestion that the youth of America should unite in a movement that would uphold Jesus' principles and teachings, and strive by every available means to illustrate in the most effective way just what the Master desired to impress upon His followers when He spoke of the value of the soul and the life, the right kind of justice to high and low alike, and the real meaning of universal brotherhood.

Of course, these conditions which Mr. Eddy sketched so effectively are all set forth in the statistics that are gathered from year to year. Pity that they are not sufficiently considered and that the churches, instead of spending their time in discussing denominational differences and distinctions, could not bend their united energies toward making the world a "better place to live in," with fair treatment of the neglected, cleaner morals and more equitable adjustments. This is the kind of social work which surely the Church has a call to undertake.

lost their lives by accidents. These figures are appalling, and yet they are very natural when we consider child nature and the inadequacy of accident prevention in the greater part of the country.''

Since children are liable naturally to accidents through undeveloped judgment and lack of knowledge, special care should be taken for their safety. The child's instinctive desire for play, or his natural sense of curiosity, the wish to try things he ought not to try, and to find out for himself how things work, has led to many child accidents. Especially is this the cause for numbers of accidents where child labor is employed. Children should be taught at home and at school and at work sane and necessary safety rules.

''Most fatal accidents to children are traffic accidents, falls, burns, drowning and poisoning. Among children under five, 40 per cent of the accidental deaths are due to burns, while traffic accidents figure most among children between five and nine. For traffic accidents, adequate licensing and speed laws and enforcement are necessary, but it is also necessary to train the children to cross streets carefully, and to prevent their playing in the streets wherever possible. More playground space, better parental control, and better safety education will have more effect in reducing the number of accidents to children than all the safety devices we may invent.''

IN THE TENEMENTS WHEN THE MOTHERS ARE AT WORK.

TACK IS TAKEN FROM LUNG OF EIGHT MONTH OLD BABY.

PHILADELPHIA, Jan. 21.—A carpet tack was removed today from the lung of 8-months-old Cletus Moore of St. Louis, and there is every indication that the baby will completely recover. Dr. Chevalier Jackson, who performed the operation at the University of Pennsylvania Hospital, said.

Unless unexpected complications developed, the baby would be restored, hale and hearty, to his parents, Mr. and Mrs. Lucius Moore, in about a week, he added.

Dr. Jackson used a bronchoscope of his own invention to remove the foreign body.

Dr. Finley also directs attention to the need of dental care as an important factor in promoting child health and growth. He says that care of the children's teeth "is one of the great necessities of proper child care for two reasons:

First, that dental defects have been shown to have an effect on the child's growth, mental as well as physical, besides being a cause of various ills.

Second, that the care of children's teeth is of lasting value because teeth that have been cared for during the first twenty years of life are unlikely to give much trouble later."

Two classes of children are apt to be neglected in this discussion of dangers to the child health of the nation, the pre-school child and the adolescent, especially the working-child. "School health work has increased by leaps and bounds, especially since the war. And in the last decade, particularly since the Children's Bureau was founded in 1912, we have made tremendous strides in reducing infant mortality and promoting infant health. The infant mortality rate, which was 100 per thousad in 1915, was only 76 per thousand in 1921. The Sheppard-Towner bill for federal aid to the states in maternity and infant welfare work was passed last year by Congress, and everywhere there is great interest in protection and care for mothers and babies. This is exactly as it should be, and there must be no slackening of interest. But in concentrating as we have so often on health work for infants and school children, we are in danger

YOUNG AMERICA AT PLAY.
These same boys, we are sorry to say, can be found at late hours on the streets of the cities. Moral as well as physical training is necessary.

of forgetting the children outside of school who are in equal need of protection.''

The child under five, or of pre-school age, should receive special care, for it is at this period of his life that lasting health habits may be formed at home. Instead of the special care which he should receive often less attention is given, since he is safely past his babyhood. Yet it is at this time that malnutrition is apt to begin. He is also susceptible to infectious diseases and especially liable to accidents.

The need of giving greater consideration to the health of the adolescent children who have entered the ranks of industrial workers is being more fully recognized. The Children's Bureau, the National Child Labor Committee, and the National Child Health Council are all working on this problem. ''The National Child Health Council, outlining necessary provisions for state protection of child health says, 'As long as a child is of school age he should receive health education and supervision. Physical examinations should be given when he leaves school to go to work, at each change of occupation, and periodically while he is of school age.' ''

''In child training and health work, mental hygiene has a specially important part for the simple reason that mental habits, like all other habits, are formed in childhood, and that these habits once formed may have even more far-reaching results than physical habits and seem to be much more difficult to change. Every progressive child welfare agency in the country recognizes this and makes special pleas for more knowledge of mental hygiene in our schools, in all work with children, and especially in our homes.

But more than that, mental hygiene, or the knowledge of it, explains to us better than anything else the reason for many child problems. It points the way, for instance, to an understanding of the incorrigible child, the stubborn child, the 'nervous' child, the dull child. And the better we understand them, of course, the better we can deal with them. A knowledge of mental hygiene, or at least some knowledge of it, must be a part of the equipment of every efficient teacher, child welfare worker, and especially of every parent who wants to do the best for and to make the most of his or her own child.''

HEALTH ORGANIZATIONS. THEIR FIELD OF WORK.

The increased interest in health work within the last few years has led to the organizing of various health agencies which have so coordinated and cooperated with each other that a high degree of efficiency has been attained. The formation of the National Health Council, composed of such national organizations as The American Red Cross, the National Tuberculosis Association, the National Labor Committee, and the American Child Health Association, is an evidence of this desire to cooperate in the interests of efficiency. The Child Health Association, (formed by the union of the Child Health Organization of America and the American Child Hygiene Association), and the society known as the ''Modern Crusaders'' (a branch of the National Tuberculosis Association) have been accomplishing remarkable results through the schools along the line of child health. Both stress health rules in a way which appeals to children. ''It is not simply text book instruction in physiology and hygiene, or physical training in the gymnasium, but instruction in applied personal hygiene, in what to eat, how to sleep, and how to live."

Back of all this work and cooperating with it should be the interest and effort of individuals and communities. Here is where the Church can be of great service, especially in work for child welfare. Child health work, which is preventive and educative, is the most fruitful field in any health program.

Dr. Finley gives several illustrations of what the Church is doing in many communities where its mission agencies are the only force at work for health. "In the southern Appalachian Mountains, there are nurses under mission boards who go in and out of the "coves," up and down mountains, not only relieving suffering, but teaching parents the care of their babies, bathing the little ones and preparing proper food. In Porto Rico, one mission hospital is said to be the largest single contribution from the States to the Island. In it many children suffering from malnutrition or deformity find health and whole bodies. In another Porto Rican town, illustrated lectures on hygiene and sanitation are given the parents at the community house and then the visiting nurse follows into the homes for more concrete instruction. This program of health building transforms children who look like famine waifs in their emanciation into youths.

"In Santo Domingo, where a splendid piece of interdenominational work is being done, one nurse devotes herself at the clinic to the feeding of babies. This is a real aid in a land where the mothers know not how to feed or cloth their own little ones."

"Again, a small mission day-school high up in the mountains of New Mexico is carrying out a practical health program. In the class-room definite instruction is given to these children of Mexican parentage regarding personal habits of hygiene, then credit is given to each pupil for the application of the lesson. ."

"A boarding-school for Mexican girls in the States has instituted a course whereby the girls themselves have worked out a schedule of balanced meals, a study of the needed calories of food for each, a system of "watch your weight" and in all ways such a practical knowledge of dietetics that the homes which these girls may help to establish will maintain health.

"So should the Church, wherever it goes, carry, not only the sign, (like the brazen serpent in the wilderness), but the means of helping to health those to whom it ministers. It was the way of Christ in all his active service."

ADDITIONAL HELPS IN THIS STUDY.

In the study of this subject of Child Health, valuable help will be found in chapter two, entitled, "Saving Young Bodies," of the text-book by Rev. J. S. Stowell, *The Child and America's Future*. From this we quote the following paragraphs:

"Jesus believed in saving people's bodies, not as a sort of advertising demonstration to attract public attention, but because bodies were worth saving in themselves. It was the most natural thing in the world for Him who came "that they might have life and that they might have it more abundantly" to be tremendously concerned about matters of physical well-being. It was not surprising that when such a leader drew his one picture of the last judgment, He raised the question of the attitude of his followers toward the sick and helpless, and then added, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Surely the heart of Jesus would be touched by the children who never have enough to eat; by those who have the wrong kinds of food; by those who are killed by unclean milk; by those who, because of the congestion in our great cities, suffer for want of light and air and a chance to play; by the Negro babies who, in some sections, die at a rate twice as fast as that of the white children in the same sections; . . . by the children in industries who are physically deformed or otherwise injured by their long-continued and arduous labors; in fact, by the pitiable condition of any child who is forced to assume the responsibilities of life under any one of the countless limitations from which he might have been saved had the followers of the Man of Galilee taken seriously the task which He began so long ago.

"One can scarcely conceive of a more important, more fundamental, and more thoroughly Christian task for a Christian Church than that of insuring an abundant life to the children, who, at its very doors, are today deprived of that boon. Fortunately we have many Churches which have already caught the vision and are working earnestly and effectively at the task."

Attention should be directed to the valuable information which is to be found in the publications of the Federal Children's Bureau, Washington, D. C. These intensive and extensive studies upon various phases of child welfare, issued in pamphlet form, can be secured upon request.

Another agency which is accomplishing much for the children of America is the National Child Welfare Association with its headquarters at 70 Fifth Ave., New York City. Besides directing public interest to the physical, mental, and moral welfare of children, this organization keeps in touch with legislation in behalf of child welfare and cooperates with all child welfare agencies. Their educational panels, posters, and other graphic material, are most valuable in furnishing information and instruction. Many teachers are using their educational panels in their school rooms, thus teaching the boys and girls of America by means of the "eye gate" valuable lessons in hygiene, thrift, citizenship, and a high idealism. Churches and libraries, health centers, public health nurses, and lecturers, are making fruitful use of selected series of these picture-panels in their work. Parents and teachers will find their publications very helpful. Especially valuable is the book entitled *Character Training in Childhood* by Mary S. Haviland, Research Secretary of the National Child Welfare Association.

PLAY AND RECREATION A NECESSITY: THE RELATION TO WORK.

The importance of play and recreation in child welfare as it appears to the author of our text book is shown by the large space (38 pages) which he has devoted to the discussion of this subject. He calls attention to the fact that we are in a period of renaissance so far as play is concerned, and that, historically, play, which includes recreation, has always been an important human activity. "The Olympian games of the Greeks, the gladiatorial combats of the Romans, the folk-dances of the peasantry of Europe, the war-dances of the American Indian, these were play activities and not mere recreation as a relief from work." Notwithstanding the fact that play has been recognized as an activity worthy of study and encouragement, and that it has been "one of the roots of artistic production," and has resulted in the discovery of electricity and in inventions. ''Yet, as human activities have grown more complex, as work has become more necessary and absorbing, and as moral problems have seemed more pressing, we have tended to give play a very minor role. It has been confused with idleness and discarded as waste. It has been confused with mere amusement and pleasure, and frowned upon moral grounds. But, for all this, people have continued to play. Sometimes they have played well and sometimes they have played badly; they have played little or much, according to their environment and philosophy, but they have played, consciously or unconsciously. They are bound to play, because they need to.'' Play has been defined as ''a zestful activity which promotes not merely the prolonging of life, but the fullness of life.'' It is not only a state of mind, but it is ''one of the fundamental human desires or instincts.''

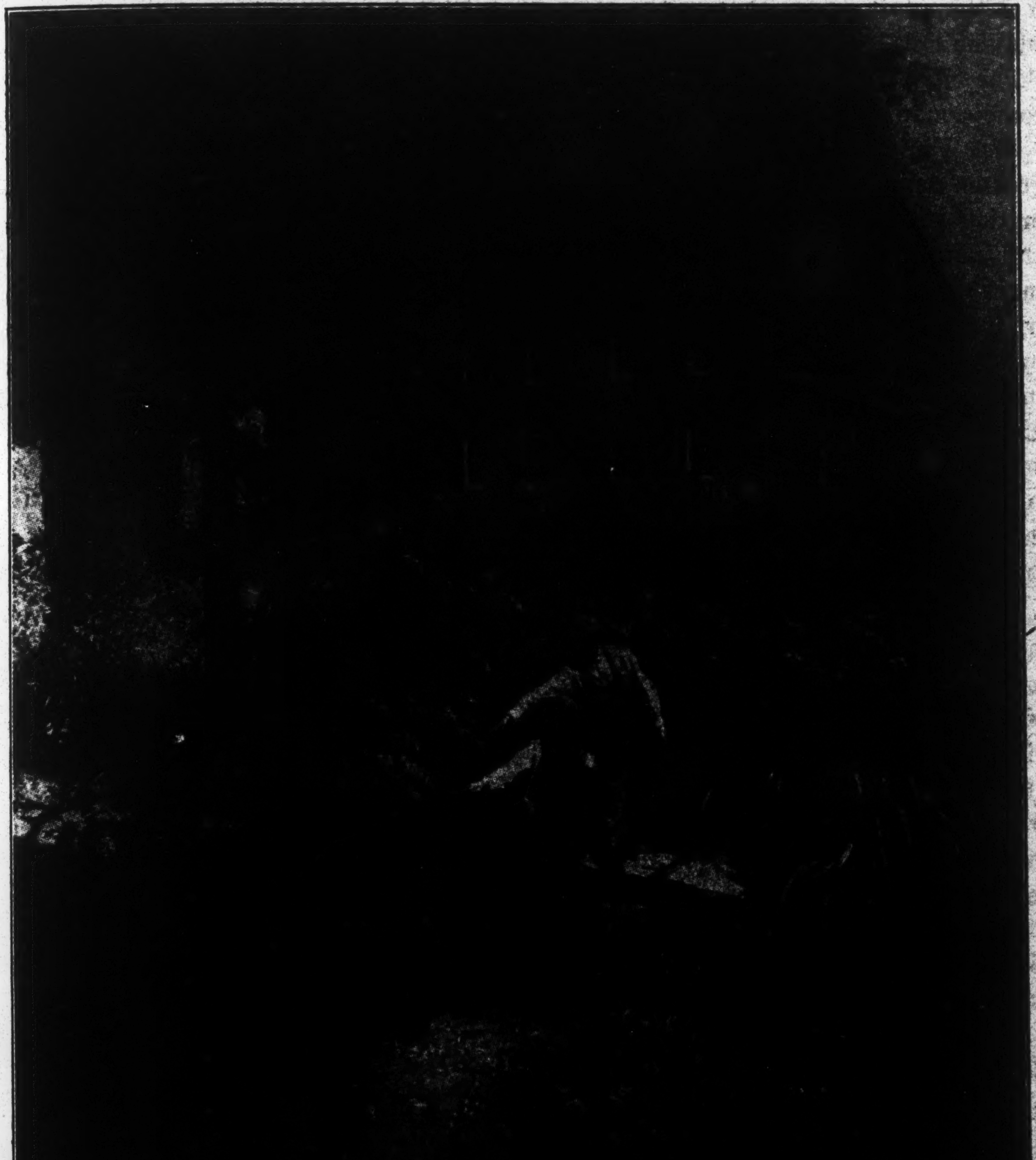
Dr. Finley continues: ''We all have or should have a triune day: a ''work day'' in which we do our share of the world's work, a sleep day in which we must physically rest, and a leisure day, which for the average workingman is constantly increasing in length, a third day in which lies the greatest opportunity for cultivating our real selves, for approaching our 'possible perfection.' But in this period also lies the possibility

HOMELESS!

''There are more children than adults in the world, and the same holds true of those in poverty.''

of 'breaking' ourselves. How to use leisure wisely is a problem which has steadily grown in importance during the past few years, and some of the deepest thinkers of our day count education for leisure as one of our greatest present needs."

Play for the child is not recreational as it is for the adult, it is even more, for it is growth, the gaining of life. "Without it he cannot fully develop. He has the instinct, God-given, but unless it is guided, there is serious doubt as to whether it will turn itself to good. Idleness breeds mischief, but the child is seldom idle. Left to himself he is up to



AN IDEAL HOME AND RECREATION.

Here we find the secret of a happy childhood. To be well born is the rightful heritage of every child.

all kinds of tricks which pass for play. . . . . It is not that they are innately bad, they have unbounded energy and for it they must have an outlet. They take the first opportunity which presents itself. They may express their throwing instinct, for instance, by pelting green apples at passers-by, throwing stones at schoolhouse windows, or by playing ball. Yet the adult knows that in the child's play is development. As Waddle says, "The child must play, or he cannot become a man!"

Dr. Finley claims that play is of greater developmental value than work, in that play, "being spontaneous, free, and natural, follows and produces natural development; while work imposed from without, may not, unless carefully supervised, actually follow natural and full development." It has been said that "the greatest service that play has to render life is to give it the play spirit in which to do its work. The tragedy of child labor is that it too often kills the spirit of play itself."

Play therefore is life to the child, and the fear that a child will play too much comes from a misconception of play. "The child who plays much and well will be able to work much and well,' says Fuller, who has given special attention to the relations among play and work and child labor. 'It is sometimes believed that play unfits for work because it is taken to mean idleness or mere diversion.' " Play is pleasure to children, but it is also serious business with them, as it is so very real. It "develops not the qualities of the loafer, or the shirker, or the quitter, but the qualities needed by the efficient, effective, successful worker."

"Work is good for children; we know it, and in this hard-working world we are not likely to forget it. What we are likely to do, and have too often done, is to be so impressed by the tangible results of work as to forget that play too has results, though not so tangible, and that, so far as the child is concerned, our interest, in either work or play, must be not in what he *produces,* but in what his activity gives him in the way of growth and development and life."

Thus it has been shown that play properly directed is an asset in child development, physically, mentally, and spiritually. It is a necessary part of children's education, developing self-expression, and aiding in their advancement and progress by enabling them to overcome difficulties, for successful play involves patience and perseverance. "In their play children learn to observe quickly, to judge, to weigh values, to pick out essentials, to give close attention; they learn the value of cooperation, to recognize the rights of others as well as to insist on their own being recognized; they learn the meaning of freedom through law; they learn the value and function of work and they learn too the joy of accomplishment."

Play is also a recognized preventive of juvenile delinquency, because of the moral training it gives. It also serves as an outlet for natural instincts in a wholesome way. A juvenile court judge is quoted as saying that "juvenile delinquency increases as the distance from a play ground increases." Social workers report that the establishment of good playgrounds has reduced juvenile delinquency in various cities and neighborhoods from 30 to 80 per cent.

PLAY AT HOME, AND AT SCHOOL.

In discussing the subject of child play at home Dr. Finley gives a list of play needs as outlined at a Children's Bureau Conference by Joseph Lee, a student in this special field. The first requirement in the play life of a child, he says, is a mother. "To him his mother is at once instigator, audience, playmate, playground, and apparatus. . . . . . A mother is of course, no use to a child when he is locked up in a room and she working in a factory. By having a mother I mean one who is able to play a mother's part." The next requirement in a child's play is a "home where he can have his own things to play with, his own place to keep them, and some one to share them with, and be interested in what he does." Another essential is a "child community with established play traditions." Another, "the equivalent of a tool house, woodshed, or attic, whether furnished by the home, school, or community." He should have things to work with, "to hammer, cut, and put together." "Every child should be encouraged to make collections of stones or bones, or leaves, or some such objects." "Every child should go through the period of having pets." "Every child should have a garden in his home."

These are only a part of play needs that are suggested, many of which are, of course, idealistic and difficult of attainment, especially in these days of inadequate housing facilities, when even the back yard for the sand pile cannot always be provided. But here is where the community may unite to provide its children their rightful opportunity for out-of-door life and play.

In the discussion of the schools as the play center we find this statement. "The school is the logical play-center for the children. Its geographical location indicates this, and it is here that the children actually do congregate, here they are found. Moreover, the school is preeminently the children's own public institution, and should serve more of their needs than it usually does."

School play is recreational; also it furnishes a part of physical training and development; and it should be education in the art of playing itself. "According to the Children's Bureau standards, every child should have a minimum of thirty minutes for play and physical education during school time, besides short recesses, and, no less than two hours of organized play for every child outside of school hours every day throughout the year."

Attention should be given to the school playground and its requirements; which should be space enough for the children, a space leveled and surfaced for playing, some equipment and leadership. This last named requirement is "most important, and the one least considered, especially in country schools, where teachers are not often trained in organizing and directing games. . . . . Unless there is leadership, play does not become a real factor, giving the child the most benefit possible, teaching him the best games, and keeping him away from the games and the ways of playing that may do him more harm than good."

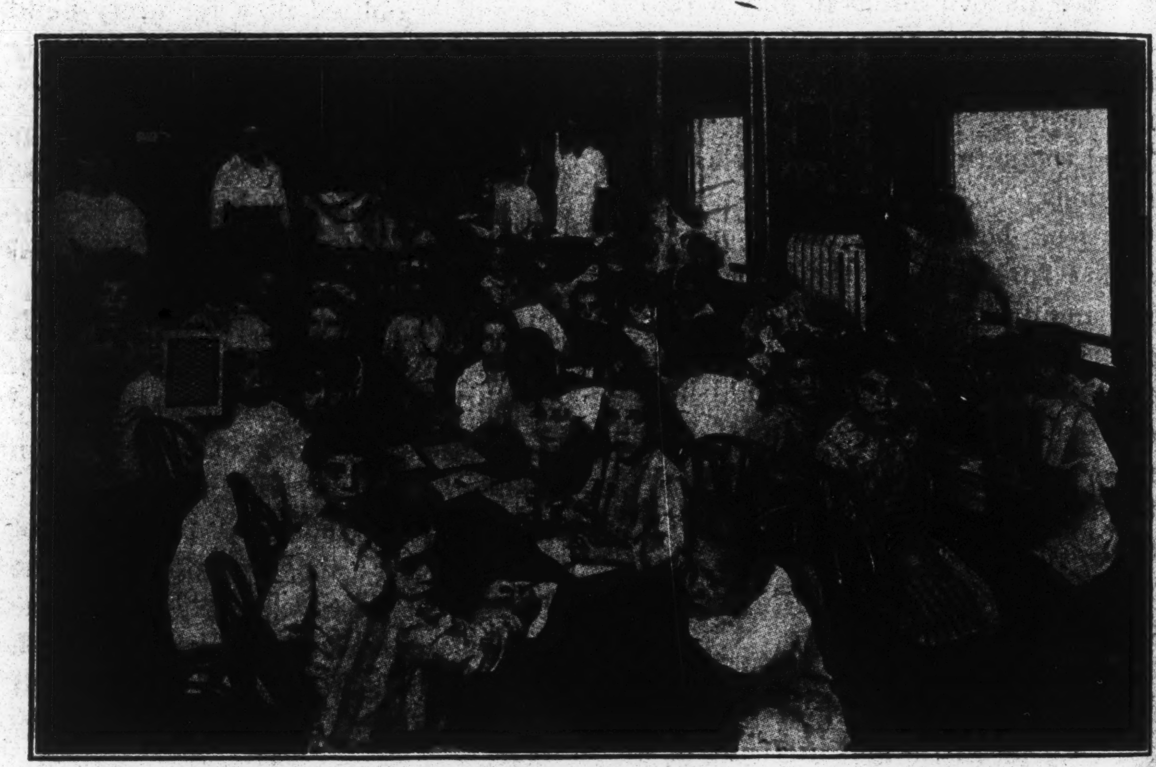
COMMUNITY AND CHURCH RESPONSIBILITIES.

Since school playgrounds are often inadequate, there is all the more need for community playgrounds for the school children as well as for those out of school. "According to the Children's Bureau, there should be a playground within a quarter of a mile for children under six, within half a mile for children six to twelve, and three-quarters of a mile for children under seventeen, who cannot afford carfare, although boys will go even further to a baseball-ground."

"The children themselves ask for such

playgrounds. In a survey of recreation in Peoria, Illinois, in 1916, questionnaires on play were answered by 1,000 school children, and there was an almost unanimous desire for neighborhood playgrounds, especially for the development of the school yards. To the question, 'Why do you want a playground?' the children answered, 'Because we won't have to play in the street;' 'School grounds are too far away.' "

There has been a rapid growth in the number of community and municipal playgrounds in recent years, "Yet there is no doubt that there are still thousands of children, even in small cities, who have 'no place to play but the streets,' and 'nothing to do.' Mr. Rowland Haynes has estimated that wherever the density of population exceeds 35 or 50 to an acre, 80 per cent of the children will be playing away from home because of lack of space around their homes. And if there is no near-by play center, of course they will be in streets, alleys, vacant lots, or the local commercial amusements." Such playgrounds may be under municipal control, or under a Church, or Y. M. C. A., or neighborhood associations or institutions, with trained leadership.



A MIRACLE-WORKING INSTITUTION FOR DOWN-AND-OUTS.
The Morgan Memorial does a splendid work among the poor of Boston, of whom a large proportion are Italians. Its main work is co-operative industries and stores.
Photo, courtesy, "World Outlook."

Dr. Stowell writes: "Already many Churches and other agencies have taken their tasks seriously and, through clubs, Boy Scouts, Campfire Girls, gymnasium classes, ball teams, and many other organizations, have succeeded in dominating the young life of their communities. They have blazed the trail which many others must follow before the task will be done. . . . . One playground provided during the summer of 1922 in connection with a mission in the anthracite region of Pennsylvania was used regularly by girls and boys during the day and by young men and women during the evening, the evening attendance, on occasion, running well over one hundred. The moral breakdown of many a youth has grown out of the fact that no one cared how he spent his leisure."

Dr. Finley calls attention to other community activities which are helpful and inspirational in their service to entire families as well as to the children of their neighborhoods. He especially commends the Church or school recreation and social centers, the community choruses and orchestras, which are helping and enriching the leisure time activities of whole communities.

The public library is a great aid in cultural work for children. "The 'Children's Room' of a large city library is one of the most enlivening and heartening sights in the world, for children, given books, know how to use them, and given a 'story-telling hour' throng to it from all social groups. Most cities now have, if not a children's room and library service, at least special children's shelves and an interest in children's reading. Even small town libraries have this; schools have libraries; social centers have them; so do Churches. . . . . .

"The American Library Association and the National Education Association have selected and recommended a 'two-foot library' of twenty-five books for one-room rural schools. . . . . No country school ought to be without at least this beginning of a library, and no country Church, bent on serving the children of its neighborhood, ought to fail to supplement the resources of the school and homes by providing, not only religious literature, but good literature of all kinds for the children."

INDUSTRIAL SCHOOL IN NEW YORK CITY.

What to do about commercial amusements, pool-rooms, moving pictures, dance-halls, theaters etc., is undoubtedly the most difficult of all recreational problems before the Church today. People will patronize these amusements, and children often form a large part of the audiences in our "movies."

Concerning commercial amusements, Dr. Finley says. "The Church dislikes the moral influence of many of them.

What can the Church do? There are only two things to do; first, secure municipal or community control of the amusements, and second, provide substitutes for such amusements as are considered harmful, or other play resources which will attract the people away from whatever may do harm. On this second point there are two axioms to be remembered. First, the more wholesome forms of recreation a child knows, and the more wholesome forms there are available, the more will they be used. And second, the mere suppression of a form of amusement is no guarantee that some other harmful form will not rise to take its place, unless wholesome amusement is at hand to fill the place."

He further says: "The question of motion picture censorship is embattling all sorts of people today. On the one side, against it, are not only the producers and their friends but all the exponents of the belief in "American liberty." On the other side are the people who believe that the motion pitcure industry is so highly organized and so firmly entrenched that nothing but vigorous censorship can stop the obviously bad effects of some of its products, especially on children. The strength of the censorship argument lies in the fact that it is a direct method of attack. Its weakness lies in the fact that it is only superficial and does not reach the roots of the problem. . . . .

"Any real solution of the motion picture problem means intimate study of it and of the community's relation and reaction to it. Dr. Lathrop (speaking before the Federal Council of Churches) recommends a Church or inter-Church committee in each community for just this purpose, hoping that out of such intelligent study there will come a real solution as to social control. . . . . The public school and the religious education departments of the Churches can do more to improve recreational standards than all other agencies combined."

"In some cases Parent-Teacher Associations arrange regular children's programs and stimulate attendance by children. . . . . And there are many organizations producing pictures suitable for children, distributing them and stimulating, by publicity, attendance at the better pictures."

In considering the entire recreation problem, not only the school and community, but also the Church should face its share of responsibility in the solution. "The Church must help to give leadership wherever it is needed in the development of wholesome recreational life, especially for the children, for it is their rightful heritage in an earth whose every community should be as the streets of Jerusalem, where the prophet Zechariah saw the children playing again, the happy evidence of a 'restoration.'"

* * *

The Children came to my window,
And said, "Come out and play!
Come out with us in the sunshine,
'Tis such a glorious day!"
When never another word I wrote,
And my desk was put away!
When the Children called me, what could I do?
The Robins might fail, and the Sunbeams too,
But the Children won the day.

FOREIGN CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

A VISIT TO SANGLA HILL GIRLS' SCHOOL.

By Miss Kathryn Beattie.

How quiet it is in the school this morning! The beds are all ready, there is food in the kitchen, everything is clean and even each chair is in place. But, no, it won't be so quiet tomorrow, for today the girls are coming back, and we hope by evening our one hundred and sixty girls will fill the places with life. It is always interesting to watch them returning. Their gay colored clothing as they walk down the shady lane to the school makes a very pretty picture. The small tin box or trunk is not full of pretty clothes as is the school girl's at home, but often contains eats. There is parched grain, popcorn, ghi (clarified butter), sweets, etc. A plate, glass, comb and pair of shoes are the only things an Indian school girl needs to bring. The plate and glass will be of brass, granite or aluminium, and the comb of wood with teeth cut on either side. Clothes and bedding are all furnished by the school.

Shall we visit one of the seven cottages and see where these girls live? From the veranda we enter a large room which is walled in on three sides only. This is well filled with twenty-four beds. Off this room are four small ones, one of which belongs to the teacher in charge of the cottage and another is the dressing room with its only furniture twenty-four hooks. As the Punjabi's dress is very simple, consisting of trousers made very full at the top so they hang in folds, a shirt, and a scarf thrown around the shoulders and over the head, there is no need of chiffoniers and mirrors. Please do not think that they do not comb their hair, for they do, twice a day, but it is not a question of puffs and curls; instead, the one who can get hers the smoothest and most glossy from having oiled it has the best dressed head. Perhaps our hair would be much nicer if we only oiled it! The other two rooms opening from the girls' bedroom are the kitchen and pantry.

The girls do all their own work. Let us spend a day with them and see how busy they really are. Ting-a-ling, ting-a-ling, the alarm clock and it still dark! Yes, four o'clock is none too early for the cooks to start the preparation of food for breakfast, and lunch must be cooked before school. For these two meals they cook their bread (the flat round cake) and dal (pulse). Three girls from each cottage do the cooking for a week, and so each takes her turn. Soon the whole cottage is astir, some sweeping and some making beds, for, down to the tiniest tot, each has her task. At six-thirty these days (winter) the big school bell gives one tap and in each cottage all must sit in orderly fashion on the floor, and after asking God's blessing eat their food. The big girl serving the others is the house mother. The most trustworthy of the large girls are chosen for this position which is not an easy one. The house mother must see that each girl has her work assigned, that the food is taken care of and well cooked, and report any disorderliness.

When the school bell taps, the girls form in line at their own cottages and march, but wait, I cannot use that word in this land and little wonder, for if the foot is lifted from the ground the shoe may drop off, however they go to the study hall. Twenty minutes are spent in silent Bible study by those who can read. One of the larger girls teaches the girls who cannot read Bible verses. It is most encouraging to hear the number of verses the girls can repeat.

The course of study for the eight grades is very similar to that at home with Bible and sewing extra. In the sewing period the girls make their own clothes and do their mending. The eighth class girls, in order to get their certificates, must pass a government examination which is much the same as is required by some states at home, and as the eighth year American girls fear arithmetic, so do the Indian eight class girls. The Bible examination is given by the Mission.

School is out at about one o'clock, and then comes medicine hour. Now especially just returning from their homes there are a large number of boils, sores, and eyes to be treated. Sangla also has her share of malaria fever, and seldom do we have less than four or five patients in the hospital, while in the spring and fall we often have as many as thirty. Twice a week all the girls line up for quinine. They take a sip of water and then hold their heads back while the dry powder is dropped into the mouth from the end of a knife. After a swallow and a thank you, they pass on. If quinine is not given for one week, the number of fever cases increases. I was amused at the number of eyes demanding attention one day recently. Mrs. Beattie, newly arrived from America, was helping give out the milk to the girls who had been sick while I was attending to the eyes. Very much surprised at the number in line whose eyes were not sore, I began asking the cause. They only wanted some excuse to come to the dispensary to see the new Mem Sahiba.

After medicine is rest hour in hot weather, after which is an hour and a half of study.

Then in the evening comes office hour. At this time the girls bring their copybooks, pencils, etc. Then broken slates, ink pots, spoons, torn books, etc. are reported, and yes, quarrels even, but these are not many when we look at the number of girls living as one big family.

At five, under the supervision of a teacher, is play hour. They like games played with song best, and many of our own childhood games have been translated into Urdu. On their return, dinner is ready, for the girl cooks have been busy while the others were playing. At this meal instead of the dal will be vegetable or meat curry. So their diet is very simple, though one mother said this vacation, "We want our girls to go back to school as they get so much better food there than we can give them."

After dinner all assemble for evening worship. This is the most precious time in the day. One of the missionaries leads. With great vigor and joy they sing the psalm, if not very musically. Sometimes they repeat together a psalm, the beatitudes or 1 Corinthians 13. All the girls are ready to lead in prayer, and a child of seven will remember all the girls, teachers, parents, missionaries and the people in America.

For a short time after worship, the court is noisy with chatter, song and laughter, but the moment the sleeping bell rings all is quiet for the night. So passes a school day, and as their little bodies grow and their minds develop our prayer is that they may increase in the knowledge and love of our Lord and Master. Pray with us that this school may train girls who can be used for His glory in this land.

NEWS ITEMS.

ATTOCK. Campbellpore missionaries have just this morning, November 12th, received through the post the following registered certificates. "Certified that 20 H. P. Cylinder Ford Car, Engine No. 404432, in the ownership of Rev. William Southerland, Campbellpore, Attock District, has been registered by me as No. 6556 this 16th day of November 1923. Inspector General of Police, Punjab." This certificiate, together of course with the car, is the gift of Rev. H. J. Stewart to the Lord's work in Attock District. We are all rejoicing, for now district travelling will be made comfortable and efficient, and above all we will be enabled to visit the villages round Campbellpore all the year round. We wish to express our appreciation of Mr. Stewart's great kindness.

We are having some rather exciting days here as the Ellis Gang (those concerned in the murder of Mrs. Ellis) are reported by the District Commissioner of Peshawar to have escaped from Afghanistan, and to be out for murder. A band of 27 of them were seen 18 miles from Campbellpore last night, and word was sent round to the different bungalows where Europeans are living by the Police authorities. We are sleeping behind closed doors. It is to be hoped they round them up soon, as we want to camp in that part of the country.

PATHANKOT. Three days after reaching home after Annual Meeting found us over here across the Ravi River in Kathua State for a little tour in this region before Presbytery meeting. Two of those intervening days were spent with the workers in their usual monthly meeting for Bible study, prayer and conference, which are followed by "payday." We do feel that these two days are well spent. They are all too short.

We spent last Sabbath and until Wednesday at Nagri, seven miles beyond Kathua, down that stream that has to be crossed seventeen times on the way. Our people there are only about seven years old in the faith, but they have out grown their nurse and need a teacher, a good strong man. They are far better off financially than any other community we have. Their houses are large, some with good sized enclosed court yards. All have separate houses for the stock and verandahs to cook and sit in. They work and are thrifty. We have some funds from home for a Church building over there, and are hoping that the people may soon be willing to do their share, dollar for dollar.

The Mahashas in Nagri, who a year ago were so bitter in opposition, came and sat down with us in our worship twice under a big tree, and after one service asked permission to play and sing. They sang bhajans (Christian hymns) till dark. They say they want about a dozen of their men to come and stay with us for two weeks for instruction. We plan to come back across the Ravi to Narot after Presbytery and the Commissioners' visit, so perhaps these men can come and stay there with us.

PAKPATTAN. A. R. P. MISSION. Some days ago a young Mohammedan boy came to me asking for baptism. He told a wonderful story of how he has been taught by a 14 year old C. T. I. boy who is now in our district. The two boys were daily out in the jungles together minding the cattle, and their conversation turned to religious matters, and the Christian boy seems to have won out. All I know is that Asmat Ullah has told me of Buta son of Dhunda, and of their arguments as to which was or is the greater, Mahomet or Jesus. This boy was a student in the C. T. I. two years ago and since that time has evidently been putting into use what he learned. Asmat Ullah is a bright fellow of about 18, and knows perfectly well the Ten Commandments, the Creed, many Psalms, many Bible Stories, the plan of salvation through Jesus Christ, and claims that he believes that salvation is in Him alone. He has been with me for some days and is working hard trying to learn to read as well as to hear. He has some ability as a reader but is anxious to learn more.

MARTINPUR. This town gave the Deputation a very hearty welcome. Arriving at 2.30 we had tea, and then visited both the boys' and girls' schools where all the classes were interviewed and pictures taken. After this a meeting of the congregation was held attended by about 400 at which many addresses were made. After that a public dinner was given in the Rest House compound. At night the town was illuminated and we marched in procession through it accompanied by a brass band.

KHANGAN DOGRAN. Dr. Chambers arrived five minutes ahead of his schedule time on Wednesday bringing the Deputation with him from Martinpur, where they had had a royal welcome the day before. Gujranwala Presbytery was in session here in Khangah Dogran and had appointed a committee to welcome the Deputation and to arrange for a conference with them. Upon arrival at the door where Presbytery was meeting, Dr. Cleland asked concerning the palms and banana trees in evidence, "Well now, how fine! Are these growing right here like that?" Dr. Anderson found himself among former acquaintances and enjoyed shaking hands with many he recognized and esteemed as friends. At the opening of the session, Padri Jiwan Mal in happy words, gave Drs. Anderson and Cleland a hearty welcome to India and to Gujranwala Presbytery in particular. Among other things he spoke of the joy he had experienced in seeing so many missionaries sent out by the Board whose representatives we were privileged to have with us on that day, recalling the five missionary families in our Mission and in what was Sialkot Presbytery when he became a

Christian. Dr. Cleland gave a most fitting response as though he had understood all that had been spoken before. His listeners were much pleased and it made them happy and did them good to hear from a representative of the Board of that body's interest in and concern for the Church in India, and of the Board's prayer and labor for them in its meetings twice a month, and of the keen desire of the Church in America to help the Church in the Punjab. Pardi Williams did well in interpreting Dr. Cleland's address. Dr. Anderson spoke good Urdu in setting before Presbytery the purpose of the Board in sending the Deputation to India and in telling of his desire that the most possible be done to help the Indian Church make progress. The feelings of Dr. Anderson's heart burst forth when he told of his joy in being here again, and of his longing to remain one in our midst.

Ten men came to Presbytery to give specimens of progress or trials for licensure. It is interesting to note that license to preach was given to S. L. Joseph, whose father was the first man of the sweeper class in our mission territory to stand out against the authorities and compel them to allow his boy to have his rights and read in the Government School. So Joseph has paved the way for many Indian boys.

Dr. Cleland did not stay through all the business sessions, but went with the ladies to "Purani Abadi" the old part of the town where the Dogras live. After seeing the mosque and tombs they started into the town, the thought being to show him the narrow winding alleys. As they went past the house of an old friend they were invited in. Miss Martin says, "There we sat in the court yard opening off the alley. After a brief friendly call in the course of which we were asked to sing, we peeped in at the house of another old friend a little further along. I wished them to see the house as it was that of one of the principal families of the town. We were not only invited in, but on up stairs to the women's quarters, the strange Sahib and all! He climbed the steep dark winding stairs, he sat on a low stool, he duly admired the new grandson and asked his name, he went through it all except the Punjabi hugs! He said he enjoyed his experience, too!

RAWALPINDI. Plans for the Evangelistic Campaign are under way and two teams have been appointed for the bazaar preaching, one for Tuesday evening and the other for Saturday. The first meeting was held November 20th. Since then the work has gone on vigorously under the direction of the City Church Session of which Mr. Heinrich has been made a member. The volunteers have been sufficient to carry on the preaching strongly, and have entered heartily into the work. We have had large and interested crowds who have listened attentively. We are especially glad that the visit of the Board's representatives took in a Saturday preaching which they attended with much interest. That day the crowd listened very quietly, and at the close of the preaching three young men came forward to say they desired to learn more of the way of salvation. There has been an increase also in the sale of Gospel portions, and at the last preaching a whole Bible was called for and sold.

The Christian Students' Conference met in Beas the last of November. Professor Pollock and a number of the Christian boys from the College were in attendance, and report a very good meeting.

The visit of the Commissioners to Rawalpindi was all too short. They arrived Friday evening, made a flying trip to the hill station of Murree on Saturday morning, and got back in time to attend Bazaar preaching in the afternoon. That evening all in the station had dinner together in celebration of the birthdays of Dr. Anderson and Dr. Cleland which come near together. There was a birthday cake with a suitable number of candles arranged on a board. Indeed the Board was much in evidence, as the place cards were also boards, carrying on them the names of the officers of the Foreign Board in Philadelphia on the reverse. There was much merriment as the delegates tried once and again to get even with each other on the score of jokes, and we all had a good time. This was also made the occasion of the presentation by the Mission of a small Persian rug to each of the Commissioners which we hope will serve to remind them of their visit to India. The evening closed with the usual station prayer meeting.

On Sabbath each of the Sabbath Schools was visited in succession including the Leper Asylum. Dr. Anderson preached in Urdu in the Second Church, and Dr. Cleland with an interpreter in the First Church. Monday was spent in seeing all the property belonging to the Mission, visit to the High School, Girls' School and College at each of which short addresses were given by the visitors, a jalsa with the City congregation, and a dinner with the Christian boys in the College hostel. Early Tuesday morning they left for Chakwal and Jhelum which will finish up their trip in India. We trust that the inspiration they brought to us is a foretaste of that which the Church at home will receive when they return to tell about their visit.

The All-India Conference of Indian Christians is called to meet in Bangalore, South India, from December 27th to 29th. This will be the Tenth Annual Conference, and it is growing in importance in each meeting. The deliberations of this meeting will be awaited with interest.

A GOVERNOR'S APPRECIATION OF PUNJABI CHRISTIANS.

His Excellency Sir Edward Maclagan, Governor of the Punjab, recently made an appreciative speech to and about the Christians of his Province of the Five Rivers.

Sir Edward, in welcoming a deputation of Christians, was pleased to say that the changes that have taken place in late years in India generally have been made on none more markedly than on the Christian Community. He referred to the enormous increase in the numbers of Christians in recent years, and said that such an increase brought Christians more prominently than ever before in history into touch with Government and all public movements. The importance of this reference will be seen from the fact that Christians have increased during the last ten years at the rate of 22.64 per cent., while the population of the country has increased only 1.2 per cent. Indian Christianity is thus advancing several times as fast as India's other religions.

The Governor then went on to speak of agriculture and to "recognize the good work done by Christian colonists in the special villages set apart for them in the various canal colonies." He also said that he appreciated the apprehension of Christians about being left out of representation in local governing bodies as the effect of communal election, for, comparatively, the Christian community is small and not perhaps able, as far as numbers are concerned, to elect their own candidates, and electors of other religions continue to vote exclusively for members of their own community. The Christian community has recently got from Government the right to nominate candidates, and his Excellency assured them Government would still recognize the importance of the community in the exercise of its powers of nomination, so that, if possible, Christians might have their place in Municipal Committees and District Boards. He then finished up with the following words regarding the military service of Christians. "The enthusiasm with which the Christians of the Province offered themselves for recruitment during the war is well known, and I am very glad to see that in our new Territorial Force the community has played an important part. I was greatly pleased to see the large Christian contingent in the Territorial Battalions which I have had the privilege of visiting, and to hear how well they were conducting themselves. These are fresh links by which your personal interests are connected with the interests of the Province at large. In these, as other ways, you are starting on fresh lines of development, and I feel sure that in all the forms of development which you persue you will continue to adhere to those features of your past history which have brought you to the front, and which have made you in so many ways a pattern to Indians of other faiths."

A WEDDING AT SARGODHA.

Rev. McArthur—Miss Laura Cleland.

November 14th, the day of the Cleland-McArthur wedding, was perfect, nature did her best. Sargodha produced her lovliest roses in profusion for decoration, and the untiring efforts of their many friends, both missionary and Indian, left nothing undone to make the occasion one of most pleasant memory.

Although there were about forty missionary, and over four hundred Indian guests (men women and children), yet it had all the informality of a "family" wedding. Noon found the guests assembled in the shamiana on the lawn when the bride and groom appeared. Rev. R. E. Ayers performed the ceremony, assisted by the Rev. C. S. Cleland, D. D., and the bride's pastor, Rev. Chetu Mal.

After congratulations, refreshments were served to the Indian guests in the shamiana, and the others went to the new Girls' Boarding School, where the pink and white decorations made one of the spacious class rooms an attractive and beautiful dining room. The bride's table, with festoons of pink and white suspended from the ceiling to the four corners, the glass baskets filled with lovely pink roses, and the wedding cake forming the center, brought forth exclamations of delight. The surrounding tables were no less beautifully decorated, and all partook generously of the bounteous and deliciously prepared dinner of creamed chicken with peas, potatoes, cheese balls, salad, rolls, pudding, cake and coffee.

The Sargodha congregation, (standing for the bride's father and mother) gave the usual bed, chair, and spread, according to custom, and many other beautiful gifts showed the esteem in which the bride is held.

The marriage of the senior missionary of Sargodha leaves there a place difficult to fill, but her many friends sent her away with their blessing and hearty good wishes.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

On October first, our missionary party reached Port Said and in one of the letters that I received was the word of the death of one of our former graduates. I was so shocked and grieved to hear the word. During my absence in America, none had been so faithful in writing me as she. She had been married in January and was living in Alexandria. She seemed to have been very happily married and told me of how she was trying to keep her house clean and make a real home of it. She had invited me to visit her upon my arrival from America, supposing that I would land at Alexandria. I was counting much on that visit, though when I learned of the boat on which we were to sail, I knew that it could not be before one of the vacation times. So when I heard of her death, it came as a great shock, and I felt I must go to her people to offer comfort and sympathy at the very first opportunity. Of all of our graduates, none seemed to have received more spiritual good than she. She was a true Christian, judged by her fruits, and had been a real blessing to her family. She was the first of the women folk to receive any education and she tried to pass on to the others some of what she had received. The second daughter was very much influenced by her and seeks to live wholly for Christ. She even makes her people uncomfortable by one thing that she does. The weekly market day with them is held on Sabbath and whatever they buy from it is in consequence bought on Sabbath. She absolutely refuses to eat anything that is bought on that day. They have appealed to me to decide if it is wrong for them to buy when there isn't any other day, and I have been much puzzled to know what answer to make. But I think they could arrange with some one who sells fowls and other things that they want to come to them on another day and sell to them privately. The truth of the matter is that the men folk do not care so much and buy without compunction whatever they want on that day.

The second Saturday that I was here, Miss Finney, Miss Giffen, and I went to visit these people. They live in a small village towards Alexandria. We found them very sad and the mother especially grieving as mothers do in this land. She said she hadn't been able to sleep well since her daughter's death, and the family said she cried much of the time. It was our privilege to try to bring to her and to the other members of the family the blessed comfort that we have in Christ. We had there that day with us another graduate, a cousin of the girl who had died, who had also spent her whole school life with us. She read the portions of Scripture for us, and we talked much to them of the sure hope we have as believers in Christ. They appreciated our visit very much.

Marie, the sister that I mentioned above, expressed a desire to come to Miss Finney and learn to be a Bible woman. She has very weak eyes, but with the help that her late sister gave her, she has learned to read fairly well and she spends her Sabbaths reading from the Bible. The mother was not willing that she should come because the family had agreed among them that the third daughter, Kathrine, should come to our school and learn instead of the lamented Amalia. We talked the matter over that day and arranged for her to be taken into the school. She is a girl of fourteen at least and did not know one letter from another. When Amalia was here in school, it seems she did not care either to come or to learn. But after her sister's death, she decided she would very much like to learn. I may as well tell you that an engagement was under consideration between Kathrine and a young man cousin who was present that day, and he wanted a wife who had some education. I was glad to give her the opportunity of school whatever motive might prompt them to send her, but I wondered that day if she really would come. One never knows here when people inquire about a place in the school if the girl for whom the inquiry is made will really come or not. The only time that one is sure, is when the child with her clothes is brought and the fees paid.

At the first of November, she did not come and it was not until the fourth day that she put in an appearance and then she was brought by the father of the young man who has his eye on her for a wife. She told me she had been ready since the first day, but that her people would not let her come. The man said he brought her in spite of them. At any rate, I was very glad to see her. She is such a nice girl, so quiet and well-behaved. The first days were very hard for her. She had never been away from her people and every thing was so new and strange in the school. My heart went out to her as I remembered some pretty hard days of my own last year at the State University. When I asked her about her first lessons, she said: "Christ will help me," and the tears were very near. She worked so hard these three weeks to learn and is making progress daily, though I wish she might learn about a year's learning in a week.

A week ago to-day, the mother came bringing the youngest child, a daughter of about three and a half years, to the hospital for treatment. Dr. Moore told her the child should by all means be brought into the hospital for the care that could be given it there. After a hard struggle, the mother consented to enter the hospital for three days. At the end of three days, she wanted to go home, but he would not give his consent, so she stayed until to-day, and then to-day he managed to keep her again until next Saturday, wholly against her will. How he managed it, I do not know. I take off my hat to him, for I had done my best to persuade her to stay and had not made a bit of impression. I do not know what Dr. Moore's diagnosis was, but I know she has been a very sick child. I wonder if I have given you the impression that the mother is heartless. If I have it has been a wrong one. She loves with a blind devotion and while she could not think of being separated from her child for an hour, yet she is desperate to get back to her home and loved ones and if the child dies there, it is the will of God and what could she say? When I was trying my best on Saturday to persuade her to stay she said to me: "Aren't our days all numbered? and if I go back to the village, if she is to live, she will live, and if she is to die, she will die either here or there." She is just a dear helpless woman that makes a tremendous appeal to me because of her helplessness. I hope her stay at the hospital may take away some of her unwillingness to accept of its helpful ministry in future times of need.

CAROL E. MCMILLAN.

SUDAN

Mrs. D. S .Oyler, Editor.

American Mission, Doleib Hill, Malakal, Sudan.

TRAVELLING ON THE WHITE NILE.

When a new traveller reaches Khartum he thinks he is well into the heart of Africa, but then he can turn his face up the White Nile, and on that stream and one of its branches he can go 1090 miles farther inland.

For this part of the world the accommodations are surprisingly good. The little river steamers, which have been built by the government are comfortable. They are not made to accommodate numerous passengers, but are built for the comfort of the few. Few of the steamers have more than fifteen first class cabins, while each cabin has two berths, in the great majority of cases each passenger has a cabin for himself.

The atmosphere on the boat is usually restful, for speed mania has not taken hold on the transportation facilities of the Sudan. The boat runs night and day, except when it stops at stations. From Khartum to Doleib Hill, a distance of 540 miles, passengers going up stream know they have at least an eight days' trip ahead of them, but going down stream only five or six days are spent.

The boats are not equipped with wireless, but at each station copies of Reuter's telegrams are brought on board for the perusal of the passengers. Many interruptions may occur in the travelling schedule. There are always the regular stops at the stations. The natives come down to the bank to see the boat, or to sell cheap wares or food stuffs to the second and third class passengers. Food is supplied to the first class passengers upon the payment of a heavy price. However the food is usually good, and leaves little to be desired except that ice is a missing quantity.

Besides the regular post stops there are the stops at wood stations. The boats burn wood, as a rule, and along the banks of the river wood stations have been established, with Arab cutters, who cut the wood and then store it along the bank. It may be at night when the boat draws up the wood station, and profound slumber may wrap the passengers, but the silence is soon broken. It takes a lot of talk to get the men started. When they finally begin to work, each man brings in as much cord wood as he can carry, and throws it down on the deck of the boat just as hard as he can; and if he can find an iron bulk-head it seems to give him more pleasure as wood cast on that makes more noise. The wood is always thrown down in his way, for as soon as one man gets rid of his load other men begin to rank it away.

Stops are also made when other boats are met. In the Southern Sudan white travellers are few, and when another boat is met they tie up for half an hour or more, and visit with each other. The wind may cause a stop, and when the Arab at the wheel sees a forbidding looking cloud he begins to scan the banks ahead for a promising looking tree. He makes haste to get to that tree, and a cable is let out and the boat is securely tied to the tree.

Then again at certain seasons of the year the river is very shallow, and the boat runs onto sand or mud banks. These mud banks are worse going down stream than up stream, because the boat strikes harder and runs farther into the mud when it is going with the current. Then follows a time of testing.

The engines are tried in every way possible, and if the boat comes off the bank all is well; often the engine has trouble in dislodging the boat, and then the crew get out into the water, and push on the boat. Sometimes the third class passengers get out as well, and cases have been known when a first class passenger has been in a hurry to reach his destination, that he also has gotten out into the water, and helped to push the boat.

Once in awhile the Arab pilot goes to sleep, or takes more native drink than he can safely carry, and his drowsy condition he has been known to miss the main channel, and land the boat on a mud bank. Sometimes no friendly tree has been in sight when a sudden wind came up, and the boat has been blown so hard on the bank that it has taken hours to get it off again.

So with all the stops ordinary and extraordinary, a person soon becomes accustomed to the unusual. Once a goat, which had been purchased by a member of the crew, began to scramble about the boat, and fell over board. At once the cry of "Man over board" went up, and the boat swung around, the life boat was lowered into the water, and the poor be-draggled goat was brought on board again, none the worse for the swim he had had in the water.

In spite of the liquid state of the river it is not always easy to get drinking water on a boat for this is a land where water is not looked upon as a national beverage. Then, too, water must do for the bath. The water in the bath room is just as it comes from the river, unadulterated and unfiltered 100% pure Nile water. One officer, new to the ways of the White Nile boats came and beheld the bath water, and he expressed himself in vigorous language as to the looks of that water. The partitions are not sound proof, and his voice carried farther than he expected, and others had the opportunity to know the re-action Nile water had on him. A tourist once complained to an engineer (one of the old-time engineers) that his bath water looked to be at least second-handed. The engineer had a very poor opinion of that tourist, and he expressed himself to others to the effect that when a tourist ventures into the wilds of Africa he ought to be thankful for any kind of a bath, and not be too critical about it.

All along the river one sees birds in great numbers, and of varying sizes and colors. It is not an exaggeration to say that in the Southern Sudan, especially during the dry season, one can literally see ACRES OF BIRDS. Indeed, it is a land of *"fluttering wings."*

In addition to the birds, animals are often to be seen along the river bank. One of the standing jokes on these boats is the story of a lady tourist, and a Britisher, who had travelled up and down the Nile a great many times. This Englishman had pointed out all the known animals to this lady, and she had enthused over them all. These so-called animals had ranged all the way from stumps to native huts. At last they actually saw a hippopotamus in the river, and when he pointed it out to her she would not believe him. He said that her denial was only another proof that the average person is more ready to believe fiction than truth!

All along the river one sees the natives, standing and watching the boat go by. While these natives seem wonderful to the tourist, he in his turn raises peculiar questions in the mind of the native. We so, often think of the peculiar ways of other people, while to them we are just as peculiar and interesting. How true it is then, that the more one travels, and the more one sees of other people, the more fully he realizes that God has made of one flesh, all the peoples of the earth.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"WHY SHOULD THERE BE A PAUSE?"

"The support of Christian Missions is regarded by most as optional, by some as a duty, by few as a privilege, by fewer still as a joy." The glad spontaneity of a praising people, which needs no summons nor stimulus, has not yet come. Need we wonder that our Missionaries seem so often discouraged, as they see the vast fields needing immediate occupation? Need we wonder that progress is so slow to win the world for Christ, the wonder is that Missions are as fruitful of great results as they are. The Infinite plan of God has given to the Church militant the most wonderful advantages and opportunities. Nothing in the whole realm of redemption could have been given to man of so much importance as the Missionary propaganda of Jesus Christ. When He said "Go ye into all the world and teach all nations," concerning the purpose of the Kingdom of Jesus Christ. While there is no doubt an increasing interest and support in Christian Missions, and an increasing number are realizing something of Christ's command "Go ye," as a personal call to service, yet the Church membership has not reached the point at which the Church's joyful praise rings out new victories of her Lord. We are not "on fire for Missions." What are the Churches thinking about? What do half the supporters of Missions think about from day to day? The question surely narrows down to this; What do we who being members of the United Presbyterian Church, believe is our duty in the support of our own Church's Missionary propaganda? Not Foreign Missions alone, but all the Missionary activities we have assumed.

Missions are real, they include all our possible surroundings for service. When an adult unites with any particular denomination it is his duty to know and subscribe to the principles of that Church, he is not fulfilling his right and purpose of Church membership with any thing less. Now then, if we assume the privileges of Church membership of a denomination of our choice then we also become a share in all its plans and purposes for which it exists, and no Church has a right for existence that has no missionary propaganda. The Mission of the Church: *is Missions!* and it has no right to pretend to be missionary and not educate its membership for the support of Missions.

The grandest spectacle the Church can present to the unsaved community, and thence to the unsaved world is a unified purpose in the gigantic task of Christian Missionary effort. Giving the message of salvation, through Jesus Christ, is the most stupendous task in all creation; and the whole scheme must be of Divine sanction, else failure will be certain. Now in view of all the Church has accomplished through its individual missionaries, never has there been a moment since Pentecost when the kingdom has not been coming through the Church's witness, and never more than now should we expect the Church to increase its witnessing for the Kingdom of Jesus Christ. With a whole Church united in one Divinely appointed purpose, looking toward the consummation of its mission there must needs be a confiding trust in all its membership. No internal disturbance dare occur. There must be on the part of each member a keeping of the faith and trust imposed. Christian Missions suffer greatly from internal dissensions of the Church at home. No congregation is doing its best unless all are with one accord."

The United Presbyterian Church through, "The New World Movement," has had a vision of its mission fields as had never been shown before. The call for "407" additional workers came from the foreign fields in 1903. That gave an inspiration the Church needed. In 1920 the allottment to congregations for their share in the greatest undertaking of the United Presbyterian Church, was an added privilege and came to the Church membership as a grave obligation and a blessed privilege. The Challenge to advance thrilled the Church and gave great promise to every portion of the survey granted. Some of us had the blessed privilege of meeting in conference and prayer during the term of months planning this great event. It seemed as if the United Presbyterian Church had a vision and was going to realize its purpose and place in the field of Missions, as never before. Hardly had the spirit of obedience and self denial begun to permeate the Church, when there was projected *"an Article"* to lower the standards (that is plainly what it means) of the Church. One distinctive feature of our Church and sacred to a large number is the exclusive use of the Psalms in worship. We need not review this upheaval that is going on, by the pen and voice and vote of the men membership. But this is true, many subscribers to 'The New World Movement" fund (payable in five years), are unable to see anything hopeful in the existence of the United Presbyterian Church if there are no more distinctive principles to support. And for the Church to have its energies and its interests consumed with such a proposition as is now occupying so much place in the United Presbyterian Church is deplorable for this time especially. Any time would be humiliating to loyal Psalm loving people, but now when the world needs fidelity to and consistency of purpose, this innovation is not bringing joy to the "New World Movement" in its last lap of payment.

Our Church has had a great blessing in the New World Movement as reported from every field. We earnestly pray that the whole plan is to be realized. The farming communities have suffered greatly from financial depression in farm products. Our Church has a large membership so affected, but all this is not equal to the discouraging feature having the General Assembly to consider even for discussion on the floor of the General Assembly a proposition endangering the welfare of the Church. There was no anxiety about the future result of the New World Movement. From our point of view it is a serious and may be a fatal mistake for the Church to have anything to come before it creating a doubt in its future existence and disposition of its great interests both in home and foreign fields. "Not by might nor by power but by the Holy Spirit" may any disappointment be averted. We need to be much in prayer. We, the women membership especially who have no choice in this great matter.

We wonder how many Presbyteries voting on this important issue have "advanced on their knees." We know of some that have treated the subject with small concern as to the effect it will have. Nothing very heartening to hear or to read of oldest ministers saying! "Our people want to sing the hymns." Yes when ministers will do it there is no restraint upon the younger generation, and what will it accomplish that is the serious question? And it *has* brought "a pause in our plans for the future."

* * * * *

A MESSAGE FROM CONVENTION PRESIDENT.

Dear Friends of our Missionary Societies:—

It is time for us to begin planning in a definite way for the 41st Annual Convention. The dates are June 6-10 and the place is Shadyside Church, Pittsburgh, Pa.

It has been said by a number of our enthusiastic friends that the 40th Annual Convention, held in Los Angeles, was "the best ever." We who live in Southern California are not inclined to disagree with that opinion, but we are very anxious that the Pittsburgh Convention shall be greater in every way, in attendance, in educational value and in zeal for our Lord.

The Convention theme is in the words of Jesus Himself, "The field is the world." The subject of the President's address is "A Missionary Church." The Convention song is No. 256, "Above Thee Watching," in Bible Songs No. 4.

May I ask that the women of our Missionary societies keep the Convention theme in mind, think of it often and make it a matter of daily prayer? Practice faithfully the Convention song so that it may be sung freely and with real sympathy and spirit.

Surely we cannot emphasize too strongly the need of prayer in behalf of the Convention, the Women's Board, our Magazine Editor and associates, the Local Committee, the speakers and conference leaders. In our secret devotions, in our prayer groups, in the meetings of our societies, let us pray earnestly that our coming together at Pittsburgh may be richly blessed of God unto the advancement of His Kingdom.

I desire to call special attention at this time to the following resolution passed by the Los Angeles Convention; "That we work and plan till the slogan, 'A Magazine in every home,' be realized." No United Presbyterian home can afford to miss the large amount of valuable information and the many helpful and inspiring messages to be found in every issue of our Magazine. Let every society plan to carry on a vigorous campaign to increase the subscription list.

It is not possible at this time to give much information concerning the Convention program. It is enough to say that our ideals are high and that we are expecting great things. Our prayer is that in every way the program may honor the name of Him whose we are and whom we serve.

We think of Pittsburgh as the Jerusalem of our Church. What feasts of good things have been held in the dear old city! Dear friends, let us not fail to attend the feast which begins on Friday, June 6th.

Faithfully yours,

Mrs. W. E. McCulloch.

Los Angeles, California.

A MESSAGE.

It was in the midst of the loving fellowship of the Fort Morgan Convention that a sense of peace and spiritual uplift suddenly gave way to one of deep yearning and heart hunger.

We were singing
"Send forth Thy light,
Thy light and truth,
Oh, let them lead and guide me."

And the prayer of the psalmist was being answered for us. Jesus, the Light of the World, was in our very midst. But somehow, as we sang on, a more searching ray shone forth, resting first on us, a company of His daughters rejoicing in the Light, and then flashing across the seas on multitudes of fear-bound, groping ones.

My spirit grew burdened as the darkness, their darkness, pressed in upon me, and lips and heart could not but change the wording of the song, begging the Father to "lead and guide them."

The incident was forgotten until we gathered a year later in one of the closing sessions at New Castle.

The Convention psalm had been called for and the volume of song kept increasing as that vast assembly swung in the chorus,

"O God, to us show mercy
And bless us in Thy grace,
Cause Thou to shine upon us
The brightness of Thy face,"

till one felt that every voice was joining in that mighty prayer.

But suddenly my attention was attracted to the one silent person in the room: for there, on the front seat, sat the most disconsolate looking figure I have ever seen.

Quick as a flash my thought flew back to my own experience of the year before, and I knew the longing of that man's heart. In the same instant inspiration was given to ask the congregation to change the pronouns of the chorus from "us" to "them," and I never saw a more sudden transformation than that which took place in the downcast man! His shoulders seemed to rise inches, his head went up, his face shone, his whole being charged with a sudden inflow of hope and faith, and Tom Lambie sang as one who had seen a vision, glorious vision of Light dispelling darkness.

"Oh God, show mercy
And bless THEM in Thy grace,
Cause Thou to shine upon THEM
The brightness of Thy face."

RUTH A. WORK.

NOTE—The writer of this beautiful message, Miss Ruth A. Work, is a missionary to Egypt's Young Women. She is a teacher. Her home when in America is at Fort Morgan Colorado. She was home on furlough at the time of the Fort Morgan Women's General Missionary Convention, and led the impressive service of the "Quiet Hour." At that Convention, she was elected President for the 1922 Convention, New Castle Pa. The New Castle Convention took its place in line for advancement over previous years, just as Los Angeles Convention led in many features for advanced work and interest. Could any other song except from the Psalms of David have interpreted the longing of Tom Lambie's soul that day? Editor Women's Missionary Magazine.

STANDARD OF EFFICIENCY.

EFFICIENCY—POINT III.

Section (a)—ONE OR MORE PRAYER GROUPS.

Time? Place?

Recently at missionary meeting, we were discussing this section of Point III, which sometimes presents a problem where the congregation is small and scattered, but a decision was reaching and our next Church bulletin will announce: a Prayer Group to meet every Sabbath evening, at the Church, fifteen minutes before the preaching service. This in reply to question regarding time and place: and a matter of vital concern, these prayer groups, since upon PRAYER the work of the Kingdom depends: (Matt. 9:37, 38).

"Intercession is the power on earth that commands the power of Heaven."

Matt. 18:19, 20 is a definite promise for *today* as surely as when our Lord walked and talked with His disciples on earth, and if we would but put this promise to the test, what wonders He could work in Home and Foreign fields through His intercessory children: the two or three meeting in His name, and fulfilling the conditions in John 15:7, can claim all He is able to give.

Section (b)—"PRAYER CYCLES USED IN PRAYER GROUPS AND MONTHLY MISSIONARY SOCIETY MEETINGS."—Here is a good suggestion: "In our missionary society we do not use the topic in Prayer Cycle for the date on which we meet, but select the page to suit our program subject." e. g. Subject "Abyssinia;" prayer for this field to follow program, naming each station and missionary definitely before the Throne." Try it!

The maps in our 1924 Cycle are especially helpful to vizualize these foreign fields: suppose we commit to memory "The Missionary's Appeal" on inside front cover: als the little gem on first page: it may "steady the steps which waver" and hold us true to our pledge.

Section (c) "A PRAYER CYCLE PROVIDED FOR EACH MEMBER OF SOCIETY AND ITS DAILY USE ENCOURAGED."—Each member will probably want her own, and pay for it, if not, draw on your contingent fund: a wise investment if it contributes to the prayer life of your society.

And now a word concerning the "daily use" of our year-book of prayer: it is not always in sight when wanted: have you tried keeping it open on your dresser? where you will see it first thing in the morning; Perhaps you will be too hurried just then for quiet time, but note prayer topic for the day: then, as you go about the daily tasks, petitions can go up "on the wing" for the particular group of missionaries listed for that day. Its use at family worship: a great aid in locating stations and getting acquainted with the workers. A mothers prayer every morning, as she *"prayed through a page a day,"* enlisted the interest of her son, who later, gave himself to Foreign mission service, and went out to greet those whose names were household words at home, and in the glad assurance that his name would be remembered in the prayers of the faithful.

But perhaps the greatest benefit comes to those who make it a daily guide in intercession: the name of every missionary and location presented in the name of Jesus, to the Father, will keep us from growing selfish in the service of supplication, for we can become selfish, even in prayer, it will stimulate our interest in news from these fields: give us a new, deeper relish for our beloved Magazine making us co-workers indeed, yes partners in the Fathers business, give us a vision, through the Saviors eyes, of the fields white to the harvest, and draw us close to the heart of Christ in the ministry of intercession.

Make this one of the resolutions that you will keep:

"I shall do my part toward making 'Point III' possible."

Yours for Point III,
JEANNETTE C. ALTER.

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WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT PITTSBURGH, PA., JUNE 6-10, 1924.

President: Mrs. W. E. McCulloch, 842 S. New Hampshire, Los Angeles, Calif.
First Vice President: Mrs. R. R. Kerr, Martins' Ferry, Ohio.
Second Vice President: Mrs. J. F. Black, Waterloo, Iowa, R. 5.
Secretary: Miss Lillian M. Robertson, 5 W. 65th St., New York City.

LOCAL EXECUTIVE COMMITTEE.

Mrs. George S. Sands, Chairman, 218 N. Dithridge St., Pittsburgh, Pa.
Mrs. William Campbell, Vice Chairman, 5845 Marlboro Ave., Pittsburgh, Pa.
Mrs. Robert S. McCague, 409 Morewood Ave., Pittsburgh, Pa.
Mrs. G. E. F. Gray, 1201 South Negley Ave., Pittsburgh, Pa.
Mrs. George A. Long, 6941 Thomas Blvd., Pittsburgh, Pa.
Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Mrs. Robert H. Hood, 3324 Wainbell Ave., Mt. Lebanon, Pittsburgh, Pa.
Mrs. W. A. McRoberts, 527 Lovelace St., West End, Pittsburgh, Pa.

STUDY FOR THE MONTH.

MARCH

CREATIVE FORCES IN JAPAN.

By Galen M. Fisher.

All thy works shall praise Thee, O Lord, thy kingdom is an everlasting kingdom and they dominion endureth throughout all generations. Psalm 145:10, 13.

Chapter II—Militarism, Reaction and Liberalism.

By Mrs. J. P. White.

Bible Lesson—Ps XCVI.

Roll Call—Current Event.

1. The Old Japan.
2. The New Japan.
3. The Struggle in Japan.
4. Danger Points.

Home Missions:

THE DEBT ETERNAL.

By John H. Finley.

"Beloved, I pray that in all things thou mayest prosper, and be in health, even as thy soul prospereth." III. John, 2.

Chapters III and IV—Child Health, and Play and Recreation.

By Mrs. Albert Gordon, Newark, N. J.

"Oh, for boyhood's painless play;
Sleep that wakes in laughing day;
Health that mocks the doctor's rules;
Knowledge never learned of schools."
(Whittier)

1. Importance of Child Health, Conditions and Dangers.
2. Health Organizations—Their Field of Work.
3. Play and Recreation a necessity. The Relation to Work.
4. Play at Home, and at School.
5. Community and Church Responsibilities.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

OUR THANK OFFERING YEAR.

"Another year has passed away
In Silence gone forever;
Yet memory shall bid it stay,
Its acts shall perish never!

Our prayers and praise this day we raise
To Him who all things giveth,
That by His side we may abide,
Where He forever liveth.

And has it passed away unblessed?
Have all its hours been wasted?
Not all, yet far too much in rest
The joys of God we tasted.

And does the lesson we receive
Bid us to faint in sorrow?
Oh no! It bids us look and live,
And hope from faith to borrow.

And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear
The love of Christ possessing."

* * *

MRS. JAMES F. ROSS.

On New Years day God called home Mrs. James F. Ross the faithful and efficient Thank-Offering Secretary of Colorado Presbyterial.

She was taken to the hospital on December 29th stricken with pneumonia. The following day she talked of her work as secretary and was much concerned that the tabulations for her report to the General Secretary were not finished. When her husband assured her he would give it his personal attention she was satisfied.

Before the long journey with the precious body was begun the stricken husband performed the last trust she reposed in him.

She was a woman of ability and enthusiasm and went forward in the Masters work with real joy. Her thought was not for self but for others. God called her suddenly and she was ready. Her work is finished. May her example of faithfulness stimulate us each to better service.

All the women and Juniors of our Church sympathize with Dr. Ross and all near and dear to her.

"Be thou faithful unto death and I will give thee the crown of life."

Thank Offering Boxes.

Many testify to the real joy they had in 1923 by making faithful use of the blessing boxes. All orders for the senior boxes were filled promptly but we regret that the orders for the Junior boxes had to be held over because of delay in the factory where they were being made.

We are very sorry for the delay, but know that a few days waiting will impress upon the dear children the real value of these boxes.

The boxes were received yesterday and are ready to be mailed to those having ordered. These boxes are a beautiful pink and every child will be delighted to possess one. We trust that the Thank-Offering secretary of each society will make an inventory of the number of boxes needed by her society for this year and order at once.

The way to increase the offering of 1924 over that of the previous year is to begin the use of these blessing boxes at the very begining of the year.

Presbyterial Reports.

We are praising God for the 1923 Thank-Offering. Each presbyterial has had a part in this offering we are sure. The money has been received but reports of all presbyterials are not in our hands. We are not discouraged, there are still fifteen days from this writing until the ON TIME limit is reached. We are confident that all reports will be received before February 1st 1924, and trust that when these are reviewed every presbyterial will have a place on the Honor Roll.

We must depend on the returned blanks for information by societies. A larger number of reports were received last year than on any other year in the history of this department. We want to break the record of 1923 by being able to report at the next convention that a report was received from every society.

The following Presbyterials have sent reports and the date it was received by us.

	PRESBYTERIAL	THANK OFFERING SECY.	DATE RECEIVED
1.	Uncompahgre	Mrs. Andrew Marchall	Dec. 12, 1923.
2.	Albany	Mrs. Judson C. MacLaury	Dec. 19, 1923.
3.	Pawnee	Mrs. D. H. Brush	Dec. 21, 1923.
4.	Wisconsin	Mrs. Frank MacKenzie	Dec. 22, 1923.
5.	Rock Island	Mrs. V. E. Banks	Dec. 24, 1923.
6.	Oklahoma	Mrs. D. E. Gibson	Dec. 27, 1923.
7.	Texas	Mrs. J. J. Sullivan	Dec. 27, 1923.
8.	Tennessee	Mrs. T. R. Robinson	Dec. 28, 1923.
9.	Chicago	Mrs. S. McElroy	Dec. 29, 1923.
10.	Sidney	Mrs. Ida M. Bandeen	Dec. 29, 1923.
11.	Detroit	Mrs. H. B. Parks	Dec. 31, 1923.
12.	New York	Miss Agnes Graham	Jan. 3, 1924.
13.	Steubenville	Miss Nan A. Kerr	Jan. 4, 1924.
14.	Indiana	Mrs. S. M. Kerr	Jan. 5, 1924.
15.	Colorado	Mrs. James F. Ross	Jan. 5, 1924.
16.	Omaha	Mrs. H. S. Westbrook	Jan. 5, 1924.
17.	Argyle	Mrs. George R. King	Jan. 7, 1924.
18.	Los Angeles	Mrs. H. G. Dean	Jan. 7, 1924.
19.	Oregon	Mrs. C. W. Yates	Jan. 7, 1924.
20.	Lake	Miss Ruth DuMars	Jan. 8, 1924.
21.	Big Springs	Mrs. Harry L. Grove	Jan. 8, 1924.
22.	Garnett	Mrs. T. W. Haney	Jan. 8, 1924.
23.	Mansfield	Mrs. J. I. Peckinpaugh	Jan. 9, 1924.
24.	Kansas City	Mrs. Lyda B. Stewart	Jan. 9, 1924.
25.	Boston	Mrs. Margaret Anderson	Jan. 9, 1924.
26.	Spokane	Mrs. T. E. McCane	Jan. 9, 1924.
27.	Keokuk	Mrs. C. N. Johnston	Jan. 10, 1924.
28.	Northern Indiana	Mrs. Agnes May Simpson	Jan. 10, 1924.
29.	Vermont	Mrs. Arthur M. Dewing	Jan. 10, 1924.
30.	Monmouth	Mrs. J. O. McKnight	Jan. 10, 1924.
31.	Puget Sound	Mrs. C. M. Tucker	Jan. 12, 1924.
32.	College Springs	Mrs. E. S. Brown	Jan. 12, 1924.
33.	Delaware	Miss Elizabeth Fletcher	Jan. 14, 1914.
34.	Muskingum	Mrs. A. C. Duncan	Jan. 14, 1924.
35.	Concordia	Miss Allie Esdon	Jan. 14, 1924.
36.	San Francisco	Mrs. Eva McClurg	Jan. 14. 1924.
37.	Arkansas Valley	Mrs. Anna C. Brown	Jan. 14, 1924.
38.	First Ohio	Mrs. Edward Schulze	Jan. 14, 1924.
39.	Beaver Valley	Mrs. R. W. McGranahan	Jan. 14, 1924.
40.	Cedar Rapids	Mrs. Joe Hay	Jan. 14, 1924.
41.	Frankfort	Mrs. W. J. McKenzie	Jan. 15, 1924.
42.	Xenia	Mrs. F. P. Hastings	Jan. 15, 1924.
43.	Mercer	Mrs. W. D. Gamble	Jan. 15, 1924.
44.	Butler	Mrs. C. G. Johnston	Jan. 15, 1924.
45.	Kiskiminitas	Mrs. Mary J. Miller	Jan. 15, 1924.
46.	Westmoreland	Mrs. F. D. Findley	Jan. 15, 1924.
47.	Monongahela	Mrs. R. M. Douglass	Jan. 15, 1924.
48.	Caledonia	Mrs. W. M. Hopping	Jan. 15, 1924.
49.	Chartiers	Mrs. William Sawhill	Jan. 15, 1924.
50.	Wheeling	Mrs. John Bickett	Jan. 15, 1924.
51.	Conemaugh	Mrs. Lawrence H. Miller	Jan. 15, 1924.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
At $25 Each.

Beginning Dec. 15th, Ending Dec. 31st.

286. Mrs. Johnston Calhoun, Pittsburgh, Pa., by a friend.
287. Mrs. Hugh Wallace, Wooster, Ohio, by her sister, Mrs. Jeanette McCaughey.
288. Mrs. R. J. Smith, Wooster, Ohio, by Mrs. I. A. Yocum.
289. Mrs. Mary Cherry, Wooster, Ohio, by Mrs. I. A. Yocum.
290. Mrs. Margaret Rouch, Wooster, Ohio, by Mrs. I. A. Yocum.
291. Mrs. Anna Hair, Wooster, Ohio, by Mrs. I. A. Yocum.
292. Mrs. Anna G. Elder, Oklahoma City, Oklahoma.
293. Miss Emma Adair, Sand Springs, Oklahoma.
294. Mrs. A. J. Carnahan, Tulsa, Oklahoma.
X 295. Mrs. James Edwards, Beyer, Pa.
X 296. Miss Dilla Morrow, Plumville, Pa.
297. Miss Vivian Trimble, Khangah Dogran, India.
298. Miss Lulu Warden, Greenville, Tenn.
299. Mrs. James Downie, Oneonta, N. Y., by a friend.
X 300. Mrs. Eli Felton, Bovina, N. Y.
301. Mrs. J. A. Liddle, Bovina, N. Y.
X 302. Mrs. T. C. Strangeway, Bovina, N. Y.
303. Margaret Grodon, Bovina Center, N. Y.
X 304. Mrs. Carrie McPherson, Bovina, N. Y.
305. Mrs. Thomas Irwin, Clarinda, Iowa.
306. Miss Jessie Cleland Leigh, Cambridge, N. Y., by her Mother.
307. Mrs. Eva Shiland Arnott, Cambridge, N. Y., by her Mother, Mrs. Eliza Shiland.
308. Mrs. Charles B. Hedges, Shushan, N. Y., by her mother-in-law, Mrs. Mary A. Hedges.
309. Mrs. H. C. Simpson, St. Louis, Missouri, by Missionary Society of the Second Church, St. Louis.
310. Miss Letitia Dodd, St. Louis, Missouri.
311. Mrs. Gertrude Dunn, St. Louis, Missouri.
312. Mrs. David J. McLay, Janesville, Wisconsin, by her daughters, Helen and Christina, and Marion.
313. Miss Margaret Hofsteater, Ainsworth, Iowa, by Rev. and Mrs. Karl Megehelsen.
314. Miss Tirzah E. Duncan, Livermore, Pa., by Rev. and Mrs. J. M. Duncan.
315. Miss Agnes S. Schiess, West Allis, Wisconsin, by a friend.
316. Mrs. Charles Stewart, Jr. Merrimac, Wisconsin.
317. Mrs. C. R. Thurston, Portage, Wisconsin.
318. Mrs. W. F. Hofsteater, Spokane, Wash., by her husband.
319. Miss Lula Cassill, Spokane, Wash, by friends in the 1st U. P. Church, Spokane.
320. Miss Eleanor Dawes, Spokane, Wash., by friends in the 3rd U. P. Church, Spokane.
321. Mrs. Olive McCall, Findlay, Ohio.
322. Mrs. Ora McCall, Findlay, Ohio.
323. Letitia Dennis, Carnegie, Pa., by her sister, Phoebe Latimer.
324X Lillian M. Hoover, Carnegie, Pa.
325. Mrs. Leonard Donald (In Memoriam) by her husband and daughters.
326. Mrs. Elizabeth Patton, (In Memoriam) by Margaret Patton Latimer and Mary S. Patton.
327. Mrs. J. F. Ray. Pittsburgh, Pa., by Knoxville, W. M. S.
328. Mrs. Carolyn M. Farrell, Pittsburgh, Pa. by Knoxville, W. M. S.
329. Mrs. C. E. Hilty, Pittsburgh, Pa.
330. Mrs. L. J. Myers, Pittsburgh, Pa.
331. Mrs. A. A. Wait, Pittsburgh, Pa., by a friend.
332. Mrs. John L. Gray, Pittsburgh, Pa., by friends.
333. Mrs. Leah Burkhart Stoner, Cumberland Valley, by Mr. and Mrs. C. E. Burkhart.
334. Mrs. Florence Smith, Oakmont, Pa., by Mrs. W. A. Winton and Mrs. C. E. Burkhart.
335. Mrs. Mary Young, Verona, Pa., by Miss Lou and Miss Minnie Carson.
336. Mrs. Mary Corbett, Verona, Pa., by Mr. Thomas Corbett.
337. Miss Ora Jordan, Verona, Pa., by Mr. and Mrs. Dean E. Gray.
338. Miss Louise Schmeer, Pittsburgh, Pa., by Mrs. J. H. Kerns and Mrs. T. J. Jamison.
339. Mrs. E. K. Bishop, Whittier, California, by her sister, Lida Armstrong.
340. Mrs. C. D. McElhaney, Cleveland, O., by the W. M. S. of 6th Cleveland.
341. Mrs. Mary Seibfried, Philadelphia, Pa., by Mrs. C. W. Crowe.

342. Miss Mary Lilly, Philadelphia, Pa.
343. Miss Emma Lilly, Philadelphia, Pa., by Miss Mary Lilly.
344. Miss Martha Boyd, Philadelphia, Pa., by friends.
345. Miss Jane Elizabeth Shay, Philadelphia, Pa., by friends.
346. Mrs. Robert McKay, Philadelphia, Pa., by her husband.
347. Miss Elizabeth Caskey, Philadelphia, Pa., by two friends.
348. Miss Mary Caskey, Philadelphia, Pa., by two friends.
349. Miss Lucy M. McMurray, Philadelphia, Pa., by Y. W. M. S.
350. Mrs. Jean Moffat, Philadelphia, Pa., by Miss Susie Purdon.
351. Mrs. H. A. Fritschman, Philadelphia, Pa., by Y. W. M. S.
352. Mrs. Mills J. Taylor, Philadelphia, Pa., by Y. W. M. S.
353. Miss Luella Graham, Philadelphia, Pa., by Y. W. M. S.
354. Mrs. Jessie McClay, Philadelphia, Pa., by W. M. S.
355. Mrs. Rebecca Skillen, Philadelphia, Pa., by W. M. S.
356. Miss Mary Elizabeth Elliott, Philadelphia, Pa.
357. Miss Eleanor Collins, Philadelphia, Pa., by W. M. S.
358. Miss Fanny M. Stewart, Philadelphia, Pa.
359. Mrs. Harrold B. Randall, Philadelphia, Pa.
360. Miss Geneva E. Brown, Aldan, Pa.
361. Mrs. W. S. Plummer, Biggsville, Ill., By W. M. S. South Henderson.
362. Mrs. Katherine Woods, Kirkwood, Ill.
363. Mrs. Helen Oaks Oyler, Kirkwood, Ill., by Florence Childs Circle.
364. Mrs. J. A. Greer, Elmira, Ill., by her husband.
365. Mrs. David Turnbull, Elmira, Ill., by her husband.
366. David Turnbull, Elmira, Ill., by his wife.
367. Nina Murray, Elmira, Ill.
368. Thomas Jackson, Elmira, Ill.
369. Evelyn McKelvey, Monmouth, Ill., by Mrs. Mary Porter Kyle.
370. Mrs. Priscilla W. Brooks, Monmouth., Ill., by Alice Winbigler in memory of her sister Julia Winbigler.
371. Sarah A. Hood (In Memoriam) From Second Monmouth W. M. S.
372. Mrs. Dwight W. Gillespie, Fairpoint, Ohio, by W. M. S., of Fairpoint, Ohio.
373. Mrs. Mary Marshall, Portland, Oregon, by Mrs. A. C. Ruby.
374. Mrs. Henrietta Brown, Albany, Oregon.
375. Mrs. H. O. Whiteman, Burlington, Iowa, by her daughter, Clara.
376. Miss Nellie Tripp, of First Washington, Iowa.
377. Mrs. J. Laurence Montgomery, Pittsburgh, Pa.
378. Mrs. J. S. Huey, Wilkinsburg, Pa., by her husband.
379. Mrs. R. P. Schweppe, Pittsburgh, Pa.
380. Anna Ramsey, Woodville, Pa., by her brother, Rev. C. R. Ramsey.
381. Margaret Clark, Woodville, Pa., In memory of her brother, Nathan Cook Clark.
382. Gladys Nieman, Pittsburgh, Pa.
383. Mrs. S. M. Laing, Springfield, Ohio, by Mrs. C. T. Fullwood.
384. Mrs. Joseph McCleery, Crafton, Pa.
385. Lily I. Meyer, Crafton, Pa.
386. Mrs. O. W. McGill, Greggs, Pa., by Oakdale W. M. S.
387. Miss Jennie Woods, Greggs, Pa., by Oakdale, W. M. S.
388. Mrs. W. W. Phillips, (In memoriam), by her daughter, Miss Florence Phillips.
389. Mrs. Edgar Mitchell, (In memoriam), by her daughters, Mrs. Edwin Wilke, and Mrs. Albert Brandon.
390. Mrs. George Steuernagle, (In memoriam) by her children, Mrs. James Clokey, Mrs. V. Barnhart, Harold Steuernagle and William Steuernagle.
391. Mr. George Steuernagle, (In memoriam) by his children, Mrs. James Clokey, Mrs. V. Barnhart, Harold Steuernagle and William Steuernagle.
392. Miss Lida B. Skelley, (In memoriam) by her sister, May H. Skelley.
393. Mary K. Cutuly, Pittsburgh, Pa., by her friend, Lydia B. McCutcheon.
394. Miss Josephine Keally, Pittsburgh, Pa., by the Philathea S. S. Class.
395. Mrs. Sarah J. Stewart, (In Memoriam), by her husband, George Stewart.
396. Mrs. T. A. Munro, Oakmont, Pa., by her daughter, Margaret.
397. Mrs. Alice B. McGrew, Pittsburgh, Pa., by Mr. & Mrs. G. E. F. Gray.

398. Mrs. William G. Marshall, Pittsburgh, Pa., by her father, Dr. H. S. McClymonds.
399. Mrs. David J. Adams, Toledo, Ohio, by Mrs. W. K. Given.
400. Mrs. R. B. Robinson, Wilkinsburg, Pa., by Women's Bible Class.
401. Mrs. Emma Davis, Pittsburgh, Pa., by Mrs. T. T. Lowman.
402. Mrs. J. W. Tallis, Pittsburgh, Pa., by Class No. 23, Homewood S. S.
403. Mrs. David Dulaney, Pittsburgh, Pa., by Class No. 23, Homewood S. S.
404. Mrs. William Hare, Pittsburgh, Pa., by her aunt, Mrs. J. C. Hare.
405. Mrs. Rosa Lawson, Pittsburgh, Pa., by a friend.
406. Mrs. Davis Wilson, Pittsburgh, Pa., by a friend.
407. Isabelle Dugan, Pittsburgh, Pa., by her sister.
408. Ruth Young, Wilkinsburg, Pa., by her father.
409. Ruth Gundy, Pittsburgh, Pa., by a friend.
410. Dorothy King, Pittsburgh, Pa., by a friend.
411. Elizabeth Anderson, Pittsburgh, Pa., by her father.
412. Ruth Erickson, Pittsburgh, Pa.
413. Miss Hazel McGill, San Antonio, Texas, by Mrs. J. M. Glass.
414. Mrs. T. S. Evans, Kansas City, Kansas, by the W. M. S.
415. Dr. Ira G. McCreery, Aspinwall, Pa., by a friend.
416. Mrs. John Donaldson, (In memoriam), by her daughter, Mrs. Thomas A. Miller.
417. Bertha Eckert (In memoriam), by Clara and Ella Eckert.
418. Mrs. Robert Crockett, Pittsburgh, Pa.
419. Miss Ella Carl, Pittsburgh, Pa., by Mr. and Mrs. Hugh F. McKnight.
420. Rev. J. A. Monteith, Olathe, Kansas, by his wife.
421. Miss Charlotte Maria Miller, Mercer, Pa., by her brother, James Alexander Miller.
422. Mrs. J. C. Gilfillan, Volant, Pa., by Y. W. M. S. of Plain Grove.
423. Lena Koser, Newville, Pa., by Big Spring W. M. S., Newville, Pa.
424. Rhoda E. Kendall, McConnellsburg, Pa., by her mother, sister and self.
425. Mrs. H. J. Bell, Highrock, Pa., by Mrs. Allie C. Grove and daughter, Viola, Laurel, Pa.
426. Mrs. Charles W. Wilson, Highrock, Pa., by Guinston Y. W. M. S.
427. Mrs. T. H. Wilmoth, Topeka, Kansas, by her husband.
428. Mrs. E. A. Smith, Topeka, Kansas, by Mrs. M. Alexander.
429. Frances Wright, Topeka, Kansas, by Mrs. M. Alexander.
430. Jessie Donnell, Topeka, Kansas, by Mrs. M. Alexander.
431. Mrs. James West Arrot, Jr., Sewickley, Pa.
432. Mrs. Mary C. Little, Emsworth, Pa.
433. Mrs. James M. Stewart, Emsworth, Pa.
434. Elizabeth McAteer Trimble, Emsworth, Pa.
435. Mrs. Mary Florence Craig, Bellevue, Pa. by her husband.
436. Gretta E. Adams, Bellevue, Pa., by a friend.
437. Mrs. Arthur F. Purkess, Ben Avon, Pa.
438. Mrs. Margaret A. Mobley, Bellevue, Pa.
439. Mrs. Jessie Thompson, Pittsburgh, Pa., by Miss Sara Anderson.
440. Miss Elizabeth Holmes Dittmar, Ingram, Pa.
441. Mrs. Fred Osgood, Aspinwall, Pa., by Lucille Vernon Pollock and Luella Pollock Laing.
442. Mrs. Wm. H. Ramsey, New Kensington, By Tarentum W. M. S.
443. Mrs. F. H. Thompson, Brackenridge, Pa.
444. Elsie K. Watson, Bellevue, Pa., by her sister.
445. Mrs. Mary Davey, Pittsburgh, Pa.
446. J. Florence Barr, Mars, Pa., by Ella Barr.
447. Mrs. Maude Gorsuch, Leetsdale, Pa., by a friend.
448. Anna B. Criswell, Assiut, Egypt, by officers of 11th Church N. S., Y. W. M. S.
449. Mrs. A. H. Trimble, Bellevue, Pa., in memory of her father, William C. Carothers.
450. Mrs. A. S. Miller, Bellevue, Pa., in memory of her son, Harry A. Miller.
451. Miss Margaret Cleland, Bellevue, Pa., in memory of Mrs. Thos. Harper.

(To be continued.)

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YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE.

AIM:—TO BE THE KIND OF YOUNG WOMAN TODAY
THAT WILL INSURE STRONG WOMANHOOD TOMORROW.
MOTTO:—"KEEP OUT OF RUTS; A RUT IS SOMETHING WHICH
IF TRAVELED IN TOO MUCH BECOMES A DITCH."

YOUNG WOMEN'S SPECIAL WORK FOR 1923—1924.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salarise of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Annetta Nesbitt: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

YOUNG WOMEN'S SPECIAL.

January first, nineteen twenty-three the sum of $2,058.00 was in the treasurer's hands designated for the Young Women's Special Fund. Would you like to know how this year compares with last year and before?

	October	November	December
1920	$448	$795	$1023
1921	576	878	1098.50
1922	694	1093	1502
1923	599	939	1319

	January
1921	$1305
1922	1448.50
1923	2058
1924	1743

Does it seem reasonable that there has been a smaller return in October, November and December 1923 and in January, 1924 in Young Women's Special than one year ago? More societies and more members were reported in 1923 than ever before. If each society has been conscientious in sending its average of one dollar per member, the receipts should have been larger in these last months rather than smaller. Perhaps February and March will equal last year at least we hope so.

The senior societies contribute to foreign salaries as do many of our Young women's societies, of course. The salary is the so called special fund for senior societies. It is over and above the contributions to the seven departments. It is a good policy for Young Women's Societies to contribute to salaries of presbyterial or congregational missionaries, also. They have the responsibility of maintaining the Young Women's Special work, with no expected aid from the senior societies. May every society be worthy of the trust placed in it.

THE BLANKS ARE COMING.

"The Campbells are Coming!" was a significant exclamation in Scotland some generations back. It heralded the approach of a force not to be carelessly considered. Power lay behind.

When you read that "the blanks are coming," know that a significant thing is about to happen, too. The pulse of the missionary society is about to be taken. Its temperature is to be recorded. Its power is to be discovered. Care needs to be taken that the congregation is not misrepresented. The number of members registered suggests to outsiders the strength within your constituency. The figures found in the columns indicate more or less the breadth of your interest as well as the intensity. It is well known that not all societies can give large amounts. Wealth is not evenly distributed. But an honest effort to do one's best will give you a fair representation. No one wants to receive unmerited credit.

Your society may be new. It may have little or nothing to report in the various columns except in that one designated thus: "Is this a new society?" Your mark there will give you proper credit before the Church. Let us not underestimate the value of the annual report. Figures, like money, talk, statistics represent life.

It takes no stretch of the imagination to know that a whole year of good work makes the meat for a good report, one creditable to a society. You may be fully aware your society has been lagging most of the time. Take courage. March

31 will close this year. April 1 will give you the beginning of a new year. In these last two months of the old year, make your plans to so work that March 31, 1925 will see you deserving of a high place.

The Blue Blanks.

Now as to filling in the two blue blanks each society receives. Fill them in exactly alike, *Keep one. Do with the other one as instructed.* The letter accompanying your blank and the blank itself should give you sufficient instruction to leave no doubt in your mind.

All the blanks should be conscientiously filled in. The upper part deals largely with money. The lower part of the blank comes close to you, perhaps closer than money. Fill in the desired answers, beginning at the very first request and continuing to the close. Last year the lower part was not returned by a few presbyterials and some societies did not even try to give the information, judging by the empty blanks returned. You may need to ask a few questions, or do a little computing, to discover your strength and your weakness. It is only a matter of taking stock. Successful business does it. Why not our missionary societies?

The secretary of the local society is the logical person to prepare the blanks. She should consult the treasurer however, before writing in any figures representing society disbursements. By all means, *send your report on time.* You want every one concerned in the blanks to feel comfortable. so do not delay reports. In several instances last year, the only report received was obtained from the presbyterial treasurer. Your society does not wish to be known as delinquent nor do you desire that your presbyterial officers do work for you that you should do yourself. Loyalty to the cause will overcome such a difficulty.

The blanks are coming! Receive them kindly. Give the desired information. Send them back promptly. As an incentive for an even better report the next year, ponder the following lines:—

"Things 'turn up' chiefly for the one who digs. A good spade and an industrious arm are great aids to luck?"

IDA B. LITTLE.

SOME GLEANINGS.

One of our presbyterial secretaries of young women sent in of her own accord some items showing progress. Perhaps when you, some other secretary, read this, you will have something of interest to offer, too. This wide awake secretary has succeeded in securing several promising reports. Shall gladly furnish her name and address to any one who wishes to correspond with her.

One society, *composed of busy high school girls,* reports a 100% *attendance.* These girls have interesting programs, even indulging in debates. And, listen! *Every girl reads the Young Women's corner in the Magazine!* This society had a good Thank-Offering and uses the budget system.

Another society sewed for Miller's Ferry dormitory and, think of it! if it carried out its plan, spent part of Christmas week dressing dolls, of course for the mission field. Miss Mary J. Campbell's book, "The Power House of Pathankot," has been an inspiration to these girls.

Another society has had splendid results from using the group system. Of a membership of twenty-nine, twenty-one to twenty-five are in attendance at the monthly meetings. All societies report social hours following the meetings.

Let us hear from your district. You have something, no doubt that may be of real movement to some other society. This corner is a good place to announce your successes or to ask for suggestions.

Send in your material for publication, using *only one side of the paper and writing very plainly.*

"POW-WOW"—YOUNG WOMEN'S MISSION CIRCLE, SIXTH U. P. CHURCH, NORTH SIDE, PITTSBURGH, PA.

December 1923 Meeting.

It was a cold, damp night without, within a cheery fire glowed before an Indian wig-wam. About the fire sat three Indian maidens who had come to tell us of conditions as they now appear with the North American Indian. It is not a new appeal, this of the Red Man, for as far back as 1824 pleas were made on his behalf, but not much was done as other problems, seemingly more important, claimed our attention.

One of the visiting Indian maidens read to us Longfellow's "Song of Hiawatha."

The second Indian maiden, whose name is Laughing Waters, is from the Simnasho Indian Mission on the Warmspring Indian Reservation, Oregon. She told us many things concerning the Indians and just what is being done for them. A great deal is being done by Missionary efforts. The Red Man is naturally religious. Almost everything he does has a spiritual significance, and if the truths he already holds are recognized and developed, Missionary efforts will be more effective. The latest reports show there are 410 Protestant and 240 Catholic Missionaries working among the Indians with a total of 41,102 Protetsant and 52,316 Catholic Church-going Indians. These figures, however, do not include the five civilized tribes in Oklahoma that are largely Protestant.

We learned also that our Government is doing much to educate these people. The Indian Bureau of the United States is conducting one of the most efficient school systems among the Indians that is to be found anywhere in the civilized world. Indians in the five civilized tribes of Oklahoma recently have contributed liberally of their individual funds toward the endowment of institutions for the education of the children of the Indian race. Yet with all this over twenty-one thousand Indian children are not receiving an education.

Some of the Indians, in recent years, have become wealthy and have made notable progress in agriculture and stock raising. The women, by their own efforts, have made a good living by their bead work, lace making, pottery and weaving of baskets.

In view of all this is there, then, anything more to be done? Why is there still a plea for help from these people? An evil even greater than the drink habit is menacing the Indian population today, and that is the use of a drug called Peyote. Sometimes it is used for medicine, but the experiences which follow the use of this drug are horrible and are fast killing off the Indian people. In addition to this many Indians are dying from tuberculosis. Of 66,718 Indians examined for this disease, 8,104 were found to have it in some form. This is chiefly due to their mode of living.

Two of the visiting Indian maidens have been educated in our Mission schools. The third sits with her back to us, to civilization. Her family have fallen victims of the awful Peyote habit. Her home is one of filth. Shall we allow this maiden and many others like her to continue in darkness. WHO IS THY NEIGHBOR? He is within an arm's length waiting for recognition. Shall he be forgotten?

NADA M. MACHER, Editor.
6th Church Y. W. Society.

P. S. This society's goal for the Thank-Offering was met and passed. A higher goal, $500.00 was set for next year.

N. M. M.

JUBILEE HOSPITAL
Henderson, N. C.

Dear Co-Workers:—

Only a few years ago in this part of the country a hospital was considered. a place next door to the burial ground Many of the people had the idea that when one went to the Hospital it was "lucky" if he got back home. Operations especially when they must be performed at the hospital were considered a "death signal."

Today we are proud to say the people are growing rapidly away from their former conception and are learning more and more to appreciate the God sent mission of the hospital in our midst.

That awful gloomy shadow of fear seen in the faces of patients coming into the hospital for treatment now has been supplanted by the spirit of hope as they enter the door. They are learning to appreciate the value of a hospital as a place of refuge in the time of illness.

Jubilee Hospital is happily and centrally located, having patients from the near-by towns and country, which adds to it a peculiar duty unlike most other hospitals.

Henderson is supplied with several efficent doctors who are much interested in the hospital. A few months ago Dr. S. M. Beckford, in an effort to install a chemical laboratory, raised about $125.00 which is now in the treasury.

We are hoping before long to be able to have a Chemical laboratory in our hospital. All this means we are getting the hospital idea in Henderson.

Sincerely yours,
EVA JOHNSON, R. N.
Superintendent of Nurses.
One of the Y. W. Special Workers.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The schools have started after the Xmas holidays with an increased attendance at many of the missions.

Many nice contributions of clothing and Christmas boxes were received, the latter making many a little heart glad with the cheer they brought.

Boxes were received from societies of St. Louis, Salinas, Calif.; Buffalo, N. Y.; Junior societies of the North, First Canton, Ohio, 2nd Monmouth, Washington, Pa. Military Ave. Detroit and others. These are all that have been reported to me but I am sure there are many societies of which I have not heard.

If these kind friends could see the appreciation and joy these boxes bring to these mission people, they would feel amply repaid. Many thanks to each contributing society.

Miller's Ferry reports the students responded liberally to the Thank offering. This means sacrifice but the sacrifice was made willingly. The Annual revival service will begin Jan. 6. Some splendid Christian workers are enrolled as students.

There were 21 patients treated in the Robinson Memorial Hospital. No very serious cases and no operations.

Knoxville Hospital has treated 48 patients since it opened two months ago. A free clinic, for school children, has been established. Saturdays 9-11, averaging 10 patients a day. Miss Beatrice Leland the new superintendent is in charge.

The following letter from the Domestic Science teacher at Canton Bend gives some idea of the work and results of our colored missions, and may prove interesting.

Camden, Ala.
Jan. 5, 1924.

Mrs. Ada Kerr Wilson,
Wilkinsburg, Pa.
Dear Friend:—

After hearing and realizing the educational conditions that existed in the Black Belt of Alabama it was revealed in the minds of the U. P. workers to establish five missions. Among them were Canton Bend in which I have special interest.

This mission began with only one room. A few years later another room was added. At present we have a modern school building. We have five other buildings making a total of six to be compared with the small one room building at the beginning of the school which is an inspiration to the community.

This School was founded a number of years before I was born, but I have heard the story told and retold.

I began school here at the age of seven. At that time there were only two buildings, the Principal's home and the school building with a faculty consisting of three. At present the faculty consists of six.

The School has been a help to me in every respect. Living three miles from the school, the influence of the school and workers in charge made me over anxious to attend. I walked the distance daily. Not only to day school but to

Sabbath School taking a part in all religious services.

After completing the required course I left to attend one of the sister schools with regret as Canton Bend is where I received my foundation.

After finishing high school at Miller's Ferry, I was called back to Canton Bend as a teacher and through the eyes of a teacher I am able to see that the influence is far greater than I as a student could see.

Personal contact tells you the work that is being done at this station.

I am expressing the sentiment of the entire community when I say that we feel indeed gratiful to you and the Women's Board for the kindness shown us.

Through your prayers we have had great success and we ask that you will continue to pray that the school may touch more lives as it has touched mine and made me a useful worker for my people.

Wishing you a successful year.

Sincerely yours,

B. D. Kirksey.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

A VISIT TO FRENCHBURG, KY.

By Mrs. W. S. Cook.

The Board appointed a committee, consisting of Mrs. W. P. Wiegering and the home mission secretary, (Mrs. W. S. Cook), to visit our work at Frenchburg, Ky.

Owing to the typhoid fever epidemic, also a number of cases of smallpox in the community, the committee did not go down until after Thanksgiving, leaving, Pittsburgh Friday morning Nov. 30th.

We were delayed five hours by a wreck ahead of our train, thus causing us to miss the one train a day from Mt. Sterling to Rothwell Ky., (the end of the line). As this was Saturday we could not go by train until Monday. Anxious to spend Sabbath in Frenchburg we hired a man to take us the twenty-five miles in a Ford. The Ford had neither a brake or chains, but we made the trip in safety, arriving in Frenchburg Saturday P. M. That evening we attended a concert in the Chapel given by our music teacher, Miss Frances Magee, with Miss Magee at the piano, Miss Verda Williams, our primary teacher, as soloist and Mr. Andrew Calhoon, violinist.

The same concert was given the previous evening at Mt. Sterling, Ky., in the Presbyterian Church. Some of the audience expressed surprise at such talent, and said "these are all visiting in Frenchburg?" A former Frenchburg woman replied, "no the two young women are members of the faculty. The Board always sends the very best to Frenchburg." Sabbath is one of the busiest days for our workers. All the dormitory family attend both Sabbath School and Church in the A. M. In addition to the Sabbath School held in the Chapel, Rev. Mr. Shear has a class of men in the Church. In the afternoon two of the teachers have a Sabbath School at McCausey, a few miles distant. Once a month Mr. Gordon preaches at this point. While Rev. Mr. Gordon is principal of the school, he preaches at three different points three Sabbaths each month. Our little Church was well filled at both morning and evening services Sabbath. One woman remarked "Mr. Shear preaches such good sermons, I cannot stay away."

After chapel Monday morning, at which both the visitors spoke to the students, we visited the Hospital. Glad to report it was free of patients and Dr. Esther Mitchell was getting a much needed rest after the typhoid siege. As Dr. Mitchell is the only registered physician in the county, she necessarily has many outside calls; coming home at three o'clock one night we were there.

Monday afternoon we talked over dormitory problems with our two efficient matrons, Mrs. Nesbitt and Miss Cubit. With more than sixty children to house and provide for, their tasks are not always easy. Mrs. Nesbitt is "mother" to all the children. Miss Cubit provides for their "inner wants" as only a capable efficient woman can. We feel we have the right women in their right place. After the close of school Mr. Gordon piloted the two Board members to the two springs, the source of our water supply. As the springs are on opposite hills and some distance apart, it was considerable of a climb, or slide. Depended upon which way you were going. We found both tanks full to overflowing with what appeared to be pure mountain water. As the final test has not been received from The State Board of Health, all water for drinking purposes is still being boiled.

Later in the evening we had a conference with our Janitor Mr. Taylor Wigginton, who has held that position for twelve years, and we hope will be with us many years to come.

The Board received a request from the citizens of Ezell, Ky., a village fifteen miles beyond Frenchburg, to open a school there. Early Tuesday morning Mr. Shear, Mr. Gordon and the two members of the Board, left by Ford for that place. As the roads were almost impassable, the Ezell committee feared we would not get through, and sent a man with team and two seated vehicle to meet us. We met them when we had gone one third of the way, and were glad to change to a conveyance that did not skid so much.

Ezell is a village of probably 300 inhabitants, with a school of 73 pupils. One Church, with preaching services probably once a month. No Sabbath School, prayer meeting or Junior society. You will probably hear more of this later, if the Board decides to open work there.

We were in Ezell over night, reaching Frenchburg at noon Wednesday. After dinner we inspected our latest purchase, a small farm, where we hope to have a demonstration farm on a small scale. Mr. Merle McDowell, of Dalton, O., has been appointed agriculturist, has accepted the appointment, and will start the farm work this spring.

We would like to tell of our visit to the sewing department, under Mrs. Ure, how the girls love her, and the beautiful work they are doing; how comfortable and happy the teachers are in their new home, and the pleasure they are deriving from the piano donated by Miss Magee. We must mention the two cows donated by Mrs. Nesbitt for use of dormitory students. The present needs as seen by the committee are subscriptions for good magazines, some suitable for boys and girls.

A victrola would be appreciated, as the present one is past repair. New and second hand clothing, especially for boys and girls is always in demand. We cannot close without paying tribute to all our workers, both new and old, for their faithful, efficient, self sacrificing service. The committee left Frenchburg Friday morning for home, reaching Pittsburgh Saturday evening. Tired? Yes, but happy and hoping to go again.

We ask that you remember this work and the workers in prayer, and especially that the Board be guided aright in the matter of taking up new work at Ezell.

CHRISTMAS AT FRENCHBURG, KY.

There are two eventful times in life in Frenchburg and vicinity, one commencement time and the other the Christmas season. The latter is the theme of this article. Weeks, yes months ago, some societies in our denomination, began making preparation for our Christmas, and early in the fall boxes filled with new and second hand clothing, piece goods, shoes, toys, dolls and candy began to arrive. Almost every mail brought some contribution in that line. The contents of these boxes were sorted. The second hand clothing taken to "Our store" where it is sold on Saturdays. The other material stored away to await the Christmas time. Early in December the Rev. H. Ray Shear, sent notes to the magistrates in each precint of the county, asking for the names of the most needy and worthy families in his precint. Two weeks before Christmas the names began to arrive. These lists were tacked up in the room where the Christmas goods were stored and sorted. Mrs. Shear and Mrs. Gordon packed boxes every afternoon with the help of the teachers after school and Saturdays. The work was systematized. Each teacher selected a family and packed its box. Perhaps the instructions from the magistrate read "D. J. H - - - and wife, aged 40 and 42; two boys 13 and 7; three girls 9, 6 and 4 and a three months baby. The teacher who packed this box went to the pile of dresses and selected one for the woman, took from a box one or two outing flannel petticoats, or from a pile on the floor two pairs of bloomers. And from elsewhere a dress for each of the girls, also a doll and a set of aluminum dishes and a scrap book. For the baby she took stockings, a petticoat or two, a couple of gowns, a little jacket and a rattle. But when she came to selecting for the man and boys, there was little to select from. Again and again we heard this exclamation "I want something for a man, or I want something for a thirteen year old boy." In some boxes we put underwear, into some, waists, and into many caps, but of sweaters, coats trousers, mittens, underwear, shoes, rubbers and stockings for men and boys we had a scant supply. In most cases we could put in a book or toy for the boys. Quilts were put into some boxes, and into almost all a stick of candy amost a foot long, barretts, fancy hair pins or hair ornaments, some crochet cotton or wool yarn for knitting, and piece goods of flannel, gingham or calico. While an order like this was hard to fill, as we did not know whether the woman wore a "36" or a "44" dress, it was not as hard to fill as one that ran, "Mrs. A. G - - - and Z. G., two girls and two boys." In such a case we selected on impulse and packed the box. There was no ribbon, white paper or Christmas cards. The donations were packed into pasteboard cartons in which goods had been shipped to us. One of the dormitory boys tied them securely, so they could be carried on horse back. The box was then addressed and stored to await the arrival of the one for whom it was packed. And on this, the last day of the year, six or eight of the 40 boxes are uncalled for, probably because the roads are so bad the man of the family cannot come for them.

Wednesday, Dec. 19th Miss Cubit served a delicious turkey dinner at five o'clock P. M. to the dormitory students and all the workers in the institution, seventy-two all told. A feature of the dinner was a fruit cake sent by two members of the Board who visited us recently. After the meal and the girls had washed the dishes, the company gathered in the recreation room where there was a beautiful Christmas tree. The boys of the dormitory hauled it from the hills, and Mrs. Nesbitt (mother) had looked after the decorating and arranged that each person in the room received at least one gift. In due time "Santa Claus" (a student) arrived, and with humorous remarkes and puns upon the names, distributed the presents. Thursday at 6:30 in the school auditorium, the members of our two Sabbath Schools (Frenchburg and McCausey) gave a miscellaneous program. It was followed by the pageant "Bethlehem." Our young people did well as they do in all public work when they are trained. One feature of the evening was the presentation of our "White Gift" which amounted to $43.14. After the program the Christmas treat was distributed, each member receiving a "poke" of candy, the younger ones a ball, doll, toy or game and the older ones an orange.

Friday morning through mist and rain, over roads almost impassible, on horse back, on mule back, in buggy auto or wagon, the students, and three teachers started for home. Five members of the faculty left for Florida. In addition to Mr. and Mrs. Gordon and Miss Cubit but two teachers remained. For the five mile trip to the railway station six of the faculty hired a man to take them in a wagon. One sat on the front seat with the driver under a buggy top. Three sat in the rear on a spring seat, and two sat on kitchen chairs. When the chairs happened to balance off two legs these two sat with arms tightly locked. One was wrapped in a bright blue bed comfort, to protect her coat. By actual count the team stopped twelve times going up Rothwell Hill. But as home folks or new scenes were at the end of the hardship, little complaint was heard, and those who loved nature thrilled to the beauty of the innumerable cascades on the hillsides and the never ceasing gurgle of the falling water.

The days before Christmas are so full, the work of training the pupils and packing the numerous boxes is so arduous that one thinks, even though he does not say, "Is the extra work worth while, does it pay?" But when the program is over, and the pupils have done so well, when each looks so happy with his Christmas treating his hand, when the sound of the fire crackers has ceased, (fire crackers are used here during the holiday season, and not on July Fourth) when the last "Merry Christmas" has been said, and "The same back" has been heard in reply, then the worker says "Yes, it does pay, it is worth while."

Frenchburg, Ky.
Jan. 5, 1924.

Dear Co-Workers:—

Some time ago Miss Little informed me I was one of the workers to be supported by the Young Womens Special fund and that the young women would be glad for some of my life's history and my work at this place.

I was born in Carroll County, Ill., and educated in the Frances Shrine Seminary, now Academy and feeder for Chicago University. About eight years of my early life were spent teaching in the public schools, then I married and to us God gave a daughter, Mrs. E. E. Elder, of Egypt, and a son, Earle S. Nesbitt, of Kansas City, Mo. Moving to Nebraska with our little family in 1890, I campaigned for state wide prohibition that year and we lost. Then again in 1917 and we won. As much of my time was spent in public service as I could spare from my family. In 1913 my husband and I went to California to spend at least part of our time, but in August of that year the Lord took him and left me to continue in His work. At His call I came to Frenchburg School and I feel that service for the young people is of great value, from many and almost all standpoints, and is worth any sacrifice we can make.

Now I suppose you want some idea of the work here. I have found it very strenuous, but exceedingly interesting. We have had from forty-five to fifty in the dormitory, both boys and girls. I would say they are above the average of young people any place; fine spirited young people and appreciative. While I am supposed to take care of their morals and health I do not find any difficulty in getting them to respond readily. I am much entertained with the singing. Musical talent they have and they seem to enjoy music very much. They also are a very industrious bunch, very seldom refusing to respond to the wishes of those in charge, making it a pleasure to work among them. The people are very friendly and in the main, while not all educated yet are very much interested in the education of their children. I am sure our women have made no mistake in helping these people in the education and betterment of their families. The teachers and doctor are all doing their part well, and the pastor is certainly doing his share of the work in keeping up the spiritual part of the program. Taking it all and in all, I think the mission a great success.

In closing I wish to thank the young people for the great interest they have taken in the Young People's Christmas Cheer. I am sure it has been appreciated, not only by them, but by those in charge.

If any one sending packages of gifts have not been answered personally it is because the gifts came in so rapidly and we were so busy that it was overlooked. So one and all, please accept our thanks in behalf of these dear young people. Lastly, your prayers are needed that along with the abundance of temporal things a great spiritual uplift may come to all, "For what shall a man profit if he gain the whole world and lose his own soul."

Sincerely your helper,
(Mrs.) Annetta Nesbitt, Matron.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

STUDENT VOLUNTEER CONVENTION INDIANAPOLIS, INDIANA.

Beginning December 28, 1923, the month following was one crowded with conferences and meetings of all kinds concerning the work of the Kingdom.

Miss Ida B. Little and the writer were appointed as delegates to attend the Student Volunteer Conference in Indianapolis, Indiana. Accordingly, on the night of the twenty-seventh of December, we started, following a special train from Pittsburgh which contained hundreds of delegates. Through the kindness of our friend, Dr. John A. Henderson of Indianapolis, reservation had been made for us in the Claypool Hotel. Immediately upon arrival we registered, the registration fee being six dollars for each individual in attendance.

The plans for handling the crowd of almost sixty-two hundred delegates were admirable and well carried out. The meetings were held in what is known as the Cadle Tabernacle, a one story building which had been presented to the city by a gentleman as a memorial of his Mother. Members of Boards and missionaries and speakers had platform tickets, in back of which was an enormous pipe organ. An immense amplifier was over the speaker's desk so that those in the farthermost parts of the hall might be able to hear the lowest word spoken.

The speakers were international, from India, Egypt, Africa, Japan, China, Canada, and all parts of the United States. Dr. Wilder, the father of Student Volunteer work, was present on the platform, a modest, earnest beholder of the wonderful success of his vision of years ago. These conventions are held every four years and seem to be increasing in interest and importance as the years go by.

Every evening a card called "The Morning Watch" was handed to every delegate. That for Monday, December thirty-first, contained four passages of Scripture, then a topic for meditation and a prayer. Subjects for intercession on this card were "That the meaning of the cross of Christ may be a central reality in our experience and service, "That all of us present at this Convention may make a complete commitment of life to the leadership of Christ." That our loyalty to the Church of Christ may be deepened." "That the claimant needs of India and Moslem lands may be met and satisfied by the Redeemer of all men." Some of the delegates were located miles away from the places of meeting and as the opening hour was nine o'clock in the morning, this little card was very convenient. They could read the Scripture as they travelled, and meditate and pray on their way to the meetings.

There was also a daily bulletin printed, setting forth the leading events of the day to follow, so that any changes that might be in the advance programs were noted in the bulletin.

The Forums.

In the afternoons the entire convention was broken up into fifty groups called forums, meeting in different Churches in the city. The topics discussed were usually the same in each forum, and at the conclusion votes were taken and a summary of the votes of all the forums presented to the convention at its last meeting.

The last day of the convention was January 1, 1924. The morning was taken up with a discussion on the topic "What are the Sources of Power?" The afternoon forums from two-thirty to four-thirty, "Varieties of Christian Service Throughout the World." In the evening from seven-thirty to nine-thirty brief addresses by Rev. Thaker Dass, of India, and Rev. L. K. Chang, of China, on "What Jesus Christ Has Meant to Me and to My People," and by James Endicott, Mary Baker and Arthur Rugh on "What this Convention and Jesus Christ Ought to Mean on Our Campuses." Watch Nights were held in many of the Churches of the city, giving an opportunity for all who desired to join in the services of worship and meditation as the old year gave place to the new.

On one afternoon and evening there were group conferences with the convention speakers in three different Churches, from five to five-forty-five, to give an opportunity for all who wished to ask questions concerning the topics discussed.

The Exhibit.

The exhibit was in another building called Tomlinson Hall. Here, too, were literature tables, pamphlets, books, discussion cards, everything published anywhere at home or abroad on foreign mission topics could be found here. Figures, Institutions, and scenes in every country in the world where foreign missions were undertaken were mounted and on exhibition. On the gallery of Tomlison Hall were the different tables for the use of Candidate Secretaries of the different denominations. For example, our United Presbyterian Church has two tables. Upon the first was a card "Presbyterian, (United), Men." On the next table was a card "Presbyterian, (United), Women." Here Mr. Quay could be found between sessions at one table, and Miss Little, Miss Josephine Martin of India, and the writer at the other table. A box, with a slit in the lid, was on each table into which persons desiring appointment might drop a note.

Denominational Conferences.

On Sabbath afternoon many of the Churches were open for conferences with young people of the twenty-nine denominations represented. We were pleased to have eighty-five United Presbyterians gathered together, forty-five young men and forty women. Addresses were made on "The Need for Volunteers," "The Qualifications Required from Candidates," and everything relating to the vital topic of foreign missions.

Our own Dr. Hunt, of the Pittsburgh Theological Seminary, was at the reporters' table, an interested observer of all that went on. His articles will appear in "The United Presbyterian."

It was a wonderful sight to sit on the platform and notice that vast gathering of young people, each delegation having a banner with name of its own state, and, in many instances, the colleges. During the few minutes before the opening, college cheers of all kinds could be heard from the different parts in the Hall. The enthusiasm was very contagious. The promptness with which the young people were in their several places was also commendable, as was the order in every session. One noticeable feature, observed by many, was that there seemed to be a good many more young men present than young women. Chairman Joseph C. Robins, D. D., at the very opening hour asked that all applause of any kind should be omitted, which request was observed in the main.

Our own Dr. Charles R. Watson, of the Cairo University, was on the program and gave, as usual, a masterly address on "The Attainments of Missionary Work in the Past." The names and addresses of all young women present at the Sabbath afternoon conference were taken, and an effort will be made to keep in touch with them as the years go by.

Reunions of all kinds were held. Dinners and luncheons arranged for by the different colleges, different states, and different denominations, announcement of time and place being given in the Daily Bulletin.

God is Calling the Young People to Service.

Every beholder must be impressed with the fact that the Spirit of God is calling the young people of the Church to service. Many of these young men and women attend these conferences at their own expense and travel long distances in order to meet with others of the same kind, whom the Lord is calling to foreign service. We feel sure that the presence and power of the Spirit will be evident in all the volunteer bands of the different colleges represented, because of the spirit of prayer that prevailed at every meeting of the convention.

Foreign Mission Conference at Philadelphia.

Next was a conference with our Board of Foreign Missions in Philadelphia on January seventh, preceded by a banquet given by five members of the Board at the City Club, Broad St. After full justice had been done to the delicious food provided, after dinner talks were the order of the day, Dr. W. M. Anderson, Mr. R. L. Latimer, Dr. Turnbull, and others taking part. The next day, January eight, at ten o'clock in the morning, all gathered together in the room in the Second Church, where the Foreign Mission Board has met regularly for almost seventy years, for a discussion of various items of great interest to members of both the Foreign Board and the Women's Board. Space prevents any review of the topics discussed, except to say that they were most interesting and vital. Adjournment was to be had at one o'clock in order to attend the opening reception of the Foreign Missions Conference of North America in Atlantic City, but by unanimous consent we postponed adjournment until four o'clock, and omitted the reception, feeling rather that we would prefer to spend the time together. The same afternoon the regular Prayer Meeting of Philadelphia Presbyterial was held in the same Church, so the two delegates from the Women's Board excused themselves from the Conference the last half hour and spent it with the good women of this Presbyterial. Needless to say it was a great joy and pleasure to look into the faces of our devoted co-workers in the Quaker City.

Foreign Mission Conference of North America, Atlantic City.

At four o'clock the train started for the "city by the sea," the Women's Board representatives being Mrs. T. J. Finney of Egypt, Miss Hazel Bennett of India, and Miss Katherine MacKenzie of the Sudan. Miss Roxie Martin having called on us in the morning before we left our hotel, we were glad to give her a personal invitation to attend the conference. None of the ladies mentioned had ever been present at one of these confernces, and all expressed their gratification and pleasure at having the opportunity. Three communicating rooms in the Chalfonte Hotel had been arranged for and special tables for meals, so that our company and fellowship, especially during our hours of devotion in our rooms, added much to the pleasure of the occasion.

This Foreign Missions Conference of North America is perhaps the most influential Foreign Missions Alliance in the world. All Evangelical Denominations are represented, the number of delegates being decided by the amount of money contributed for foreign missions during the previous year. Every possible topic connected with foreign mission service is discussed. Do you remember the time that used to be spent, sometimes months, in trying to get permits from Great Britain for our missionaries to enter India and Egypt? This Conference has assumed such importance that the British Government recognizes the Committee of Reference and Council, which is the important committee of the Conference, and all permits to enter the various countries are referred to it in this country, thus avoiding the delay hitherto experienced.

The Conference was held in Vernon Hall, owned by the Chalfonte-Haddon Hotel Company of Atlantic City. The use of the Hall was given without charge. Admission could only be had by badge, which was given to everyone upon presentation of the credentials. This rule was rigidly observed. There were three hundred and fifty-seven regularly registered delegates, both men and women, and here, too, the men were largely in the majority. The topics discussed were many and varied, such as "Some Outstanding Problems of Foreign Missions," opened by Dr. Chamberlain; "Religious Education for Children and Youth in the Mission Field," opened by Dr. W. C. Pearce; "The Japan Situation;" "Cooperation in Latin-America," addresses by Dr. Legters and Dr. Inman; "Jesus Christ in the Thinking of the Orient," (a) Japan, (b) India, (c) China." The two last named countries were represented by Christians of their own race. "Religious Needs of Anglo-American Communities;" "Facing an Imperative Need for Advance in Foreign Work, How Can the Forces of the Home Church Be More Wisely and Intensively Marshalled?" discussions conducted by Dr. C. H. Patton and Dr. P. H. J. Lerrigo. "Christian Literature on the Mission Field;" "Budgets and Budget Making;" the last named topic by Dr. Schell. "Some of the Deeper Fruitages of the Missionary Movement," by Dr. Robert E. Speer.

A syllabus was published on the back part of the program, four interesting topics in which questions were grouped. The person in charge of the discussion made the opening address, then called on as many as he had selected to give five minute talks on the topic assigned. The home situation was discussed under the following general questions, "Home Cultivation from the Point of View of the Secretarial Staff;" "Home Cultivation in Relation to the Financial Appeal;" "Home Cultivation and the Presentation of the Message." Dr. Charles R. Watson lead a discussion on literature for Moslems.

It is impossible in this very brief and crude survey of the program to give any fair idea of the interest taken in the topics discussed. Several ladies appeared on the platform, one leading a discussion and one leading a devotional service. The meetings were all opened with brief devotional services and each session concluded with one-half hour of prayer and praise, lead by different persons. At the conclusion of the evening meetings stereoptican pictures were shown on a large screen on the rear of the platform, and those who were not too tired with the busy day stayed to hear the topics discussed. The terrible disaster in Japan, the Near East, etc.

Our own people, consisting of the ladies names above and Dr. W. M. Anderson, Messrs. R. L. Latimer and William Reed, with Rev. Quay, Rev. Edie, and Rev. R. R. Stewart were all more deeply impressed than ever before with the necessity and importance of foreign mission service.

The presence and power of the Spirit was very evident, and we know that great blessing will result from this gathering together of the Lord's representatives in the "Play-ground of the world.

Egypt.

Our hearts were stunned by news from Egypt that Mr. Berbari, the husband of Miss Lulu Harvey, was laid to rest the day before Christmas. He was a sincere devoted Christian man, occupying high government positions in Egypt. He will be sadly missed by his widow and three fatherless children, as well as by the large number of missionaries and other friends. Mrs. William Harvey has also been ill at the Deaconess hospital, but, at last accounts was recovering. As far as our information extends, the health of all our other missionaries is as usual.

India.

The wedding in India of Miss Laura Cleland and the Rev. Mr. McArthur was attended by the commissioners, Dr. W. B. Anderson, and the uncle of the bride, Dr. Cleland. The members of the native Church in Sargodha and workers were all invited to the wedding. A pavillion having been erected outside and an abundance of roses and other flowers were used in decorations. The missionary party dined in the ladies' house of the new Sargodha Girls' Boarding School. The ceremony was performed by the native pastor, with Dr. Cleland leading in prayer. Our best wishes accompany this young couple, although we regret the necessity of the obliteration of Miss Cleland's name from our roll.

Personal.

Miss Avis Hoyman of Egypt has returned to this country, largely on account of health, although it is much improved.

Miss Mary Logan from India also arrived safely. She came home in advance of her furlough period on account of the health of her aged Mother.

Miss Harriet Jongewaard underwent a rather serious stomach operation in the Presbyterian Hospital in Chicago, but is getting along very nicely and is able to leave the hospital.

Miss Mabel Stewart has also been several weeks in a hospital, but has now returned to her home somewhat improved.

Abyssinia.

Letters from Abyssinia report the excavation for the foundation of the new hospital about completed, and the Lambies' living in their own home, at least they hoped to have their Thanksgiving dinner in the new house. A cable has been received announcing the safe arrival of Mr. and Mrs. Douglass and Miss Hazel Ewing in Addis Ababa. They were met at Djibouti by Dr. Anderson and Dr. Cleland on their way home from India, and went with them in the same train to the capital of Abyssinia. We can imagine how glad our Abyssinian workers would be to welcome this party of new recruits and the commissioners of the United Presbyterian Church.

Special Gifts for Abyssian Hospital.

A gift of one thousand dollars has been received from Mrs. Dornan, in memory of her son whose picture was in the Magazine recently and whose tragic story was so skillfully told by Dr. Lambie.

A check for five thousand dollars was also received from Mr. and Mrs. E. M. Hill of Pittsburgh for this work.

The Need is Great.

Nurses and doctors are our greatest needs in our foreign fields. Dr. Maxwell will come home this year and will leave no one in his place at Nasser, Miss Soule being left unaided in that needy place. Neither doctor nor nurse are now in Doleib Hill, a place where the needs of the people would touch the heart of any observer. We only have two doctors in India for our four hospitals. Dr. Maria White has been very ill, but, thanks to the prayers of God's people, is recovering. She expects to come home. Who will take her place?

Pray that the Lord may incline the hearts of doctors and nurses, especially, to offer themselves for service in these far away lands, following the example of the Great Physician who is able to heal both soul and body.

Pray Ye!

Pray for a blessing upon our entire Church. Pray that the Lord will keep it from drifting, keep us close to the precepts taught in the Word. Pray that He will give grace and courage and strength to every member, men and women, to keep their vow to the letter which they voluntarily took upon themselves when they were taken into the Church.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 76-100.

76. Gen. 7:11; 8:4.
77. 1 Chron. 10:10.
78. Gen. 9:2, 3.
79. Gen. 10:9, 10; 16:12; 17:20; 21:20; 25:27; 36:9.
80. Judges 15:4, 5.
81. Num. 20:28; Deut. 34:1-5.
82. 1 Chron. 14:12.
83. Gen. 9:1-6.
84. 2 Kings 7: 3-10.
85. 2 Chron. 16:7-10.
86. Ezek. 3:17-21.
87. Gen. 14: 8-16.
88. 2 Sam. 6:16, 20-23.
89. Num. 31:8.
90. Num. 32:20-23.
91. Gen. 15:8-18.
92. Neh. 2:13.
93. Gen. 9:21.
94. Judges 4 and 5.
95. Gen. 7:3.
96. Judges 6:22; 13:22.
97. Judges 6:4-12.
98. Gen. 15:5.
99. Gen. 14:18; Heb. 7:1-3.
100. Gen. 32:24-29.

FEBRUARY QUESTIONS.

101. Who was protected by a host of horses and chariots of fire?

102. What man brought upon himself a dreadful curse by rebuilding a city?

103. What was the forgotten dream that nearly caused the death of a host of men?

104. Who slaughtered sixty-nine of his brothers on one stone?

105. What nation first fought with the Israelites after they crossed the Red Sea, and what was its fate?

106. Who loved so well that seven years of service seemed to him but a few days?

107. What murderer became a king and reigned seven days?

108. Who was the second oldest man in the Bible?

109. Who was falsely accused of stealing a silver cup?

110. Who shook out the lap of his robe and why?

111. What two men never died?

112. What starving, scoffing man was told that he should see food but not eat of it?

113. Who saw an angel ascend in flame?

114. What little boy was left to die in the desert, but lived to become the founder of a great nation?

115. What wicked king was killed by a chance arrow in battle?

116. Who betrayed her lover for some pieces of silver?

117. What man was buried by God himself in an unknown grave?

118. Who went forty years without new clothes?

119. What daughter lost her life by meeting her father?

120. What hero won a battle with a woman's help? and what woman won the glory?

121. What two great leaders were killed by women?

122. Who celebrated a great victory by saving the lives of his enemies?

123. Who heard a dream about himself in an enemy's camp?

124. What is the first fable told in the Bible?

125. What blind man exacted a terrible vengeance for the loss of his eyes?

BIBLE READINGS.

1. Jesus rejected at Nazareth—Luke 4: 16-30.

2. Jesus leaves Nazareth and dwells at Capernaum—Matt. 4:13-16; Luke 4:31.

3. Peter, Andrew, James and John called—Matt. 4:18-22; Mark 1:16-20.

4. The draught of fishes—Luke 5:1-11.

5. Healing of a demoniac in the synagogue—Mark 1:21-28; Luke 4:31-37.

6. The healing of Peter's wife's mother and many others—Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41.

7. Jesus and his disciples go from Capernaum throughout Galilee—Matt. 4:23-25; Mark 1:35-39; Luke 4:42-44.

8. Matt. 8.2-4; Mark 1:40-45; Luke 5:12-16.

9. The healing of a paralytic—Matt. 9:2-8; Mark 2:1-12.

10. Luke 5:17-26.

11. Matthew the publican—Matt. 9:9; Mark 2:13-14; Luke 5:27-28.

12. The second passover. Healing the impotent man at the pool of Bethesda—John 5:1-16.

13. Discourse subsequent to the healing at the pool of Bethesda—John 5:17-30.

14. John 5:31-47.

15. Plucking ears of corn on the Sabbath—Matt. 12:1-8; Mark 2:23-28; Luke 6: 1-5.

16. The withered hand healed on the Sabbath—Matt. 12:9-14; Mark 3:1-6; Luke 6: 6-11.

17. Jesus arrives at the Sea of Tiberias, followed by multitudes—Matt. 12: 15-21; Mark 3: 7-12.

18. The Twelve Apostles chosen—Matt. 10:2-4; Mark 3:13-19; Luke 6:12-19.

19. The Sermon on the Mount. The Beatitudes—Matt. 5:1-10; Luke 6:20-49.

20. Woes pronounced—Matt. 5:11-15; Luke 6:22-26.

21. The law in its spirit—Matt. 5:16-31.

22. The law further explained (a) Matt. 5:32-41; Luke 6:29.

23. The law further explained (b)—Matt. 5:42-47; Luke 6:27-35.

24. Almsgiving-prayer—Matt. 5:48; Matt. 6:1-8; Luke 6:36.

25. Fasting—Matt. 6:9-19.

26. Treasure, service—Matt. 6:20-29.

27. Trust, Judge not—Matt. 6:30-34; Matt. 7:1-5.

28. Luke 6:37-42.

29. Ask, enter in, the Golden Rule—Matt. 7:6-14; Luke 6:31.

30. False prophets—Matt. 7:15-20; Luke 6:43-45.

31. The wise and foolish builders—Matt. 7:21-29; Matt. 8:1; Luke 6: 46-49.

PLANS AND PROBLEMS.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home, the Christians two and three
Had met to pray an hour."

"COME YE APART" TUESDAY 10 A. M.

Tuesday Prayer Groups.

Philadelphia Tuesday Prayer Group will hold their all day prayer meeting in February. The announcement says, "Please bring lunch. Coffee will be served at the Church. (Germantown) Endeavor to get as many of your women as possible to consecrate this day to prayer." "Every step in the progress of missions is directly traceable to prayer." Quotation from Arthur T. Pierson.

"Myself And One Other."

Recently I heard the president of a Men's Bible class tell how they had increased the enrollment of their class from ten or twelve to over ONE HUNDRED and SIXTY! Their success was based on their motto, "MYSELF AND ONE OTHER" together with hard work and courage, it will double any organization. Be responsible for yourself and one other to be present at the next missionary society. The "OTHER" to be responsible in turn for "MYSELF AND ONE OTHER" and so it goes on. TRY IT.

Set A Goal For The Year.

I attended several sessions of the Farm Bureau of Iowa and learned one of their secrets also." SET A GOAL FOR THE YEAR." I wondered how many Presbyterials or societies had set a GOAL FOR 1924. Send them to me. Also now that you are preparing your programs for the year do not fail to send me a copy. Please.

Philadelphia Young Women.

Philadelphia Young Women issue their own BULLETIN three times a year. The copy recently sent me contains their AIM for the coming months. Double their Thank Offering. Use of Prayer Cycles. Mission Study Groups in every society.. More use of the Bible by using question and readings in the Magazine.

The "News Notes" of the Bulletin suggests a postal card shower for all the missionaries who have gone out from Philadelphia. Addresses and dates when they should be sent were given. Items of interest concerning the hospital boxes that were being prepared added inspiration to all. There was special announcements of meeting to be held, etc, etc, etc. It is well worth the effort in keeping the young women interested in one another and "working together."

Three prizes are offered during the year. 1. Each one reading FIVE missionary books receive a "white elephant" (Small ivory ones from India). 2. Society gaining greatest number of members, receive a framed copy of Hoffman's Head of Christ or of a Cashmiri woman. 3. Society making greatest progress along all lines will have one of their number sent to a Summer Conference.

At Christmas time they made the Young Women's Secretary, Mrs. W. B. Anderson, a Life Director. Perhaps the secret of all their activity is this. "We have a prayer committe of six. This committee arranges for a Prayer Retreat once a year. Last year was our first and we had a very helpful time. We went out of the city from Saturday afternoon until Monday morning. They also conduct meetings for new groups. Societies know any one of them can be called on at any time for help."

Presbyterial Budget.

The Budget for Des Moines-Presbyterial has arrived. Among other items I note. "Auditor for Treasurer's books, $10." This is in accordance with the rule of the Women's Board, "that all Presbyterial Societies have their Treasurer's books audited annually be an expert accountants rather than a committee of their members."

Have you one in your society?

Monroe, Iowa has a member who is 72 years old, has been a subscriber to the Women's Missionary Magazine since the beginning, 37 years, and was treasurer of Cedar Rapids Presbyterial 24 years. But after these years Mrs. D. A. Monlux writes that she will endeavor to secure NEW subscribers for the magazine campaign.

Why you failed.

As you hear of increase in membership and subscriptions, new plans as the Budget system, group method, etc, etc, did you say "it can't be done in our society?" I found an answer for you at the Farm Bureau meeting." You mean you have not yet found the way." If it can't be done one way it can another. Try, try again.

One society simply read Mrs. White's "Magazine Agent." See December Magazine and secured several renewals and some NEW subscriptions!

W. G. M. S. June, 1924.

W. G. M. S. Say it all the time,
That's the slogan, you will hear it
Buzzing, buzzing in the air,
You can say it, sing it, shout it,
Now you have the rhyme,
W. G. M. S. say it all the time.
Adapted.

Who will write a song for the W. G. M. S. for Pittsburgh, June 1924?

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

In ordering literature supplies, be careful to use the following titles and those given in the catalogue so that no mistake will be made in filling your order.

STUDY BOOKS AND HELPS, 1924.

Senior—Foreign

Creative Forces in Japan, Cloth, 75c.; paper 50c.
How to use "Creative Forces." 15c.
Leaflets—
- The Gospel for Industrial and Social Problems, 2c.
- The Country and Its Interesting People, 2c.
- A Nation at School—Religious Faiths, 2c.
- Mrs. Happiness Everlasting, A Bible Woman in Japan, 3c.
- In the Land of the Rising Sun, 5c.

Dramatics—
- Sunlight and Candlelight, 25c..

Junior—Foreign

The Honorable Japanese Fan, Paper only, 40c.
Manual for Leaders using the "Honorable Japanese Fan." 15c.
Japan Primary Picture Stories, Per set, 50c.
Picture Sheets:—
- The People of Japan, 25c.
- Boys and Girls of Japan, 25c.

Dramatics—
- Alice Through the Postal Card, 15c.

Senior—Home

The Debt Eternal, Cloth, 75c.; paper 50c.
Suggestions for Leaders using "The Debt Eternal, 15c.

Junior—Home

Better Americans, 60c. Complete plan for the study of "Better Americans" are included in the book.
Picture Sheets—
- Americans At Home, 25c.
- Children of the City, 25c.

New Presentations and Leaflets.

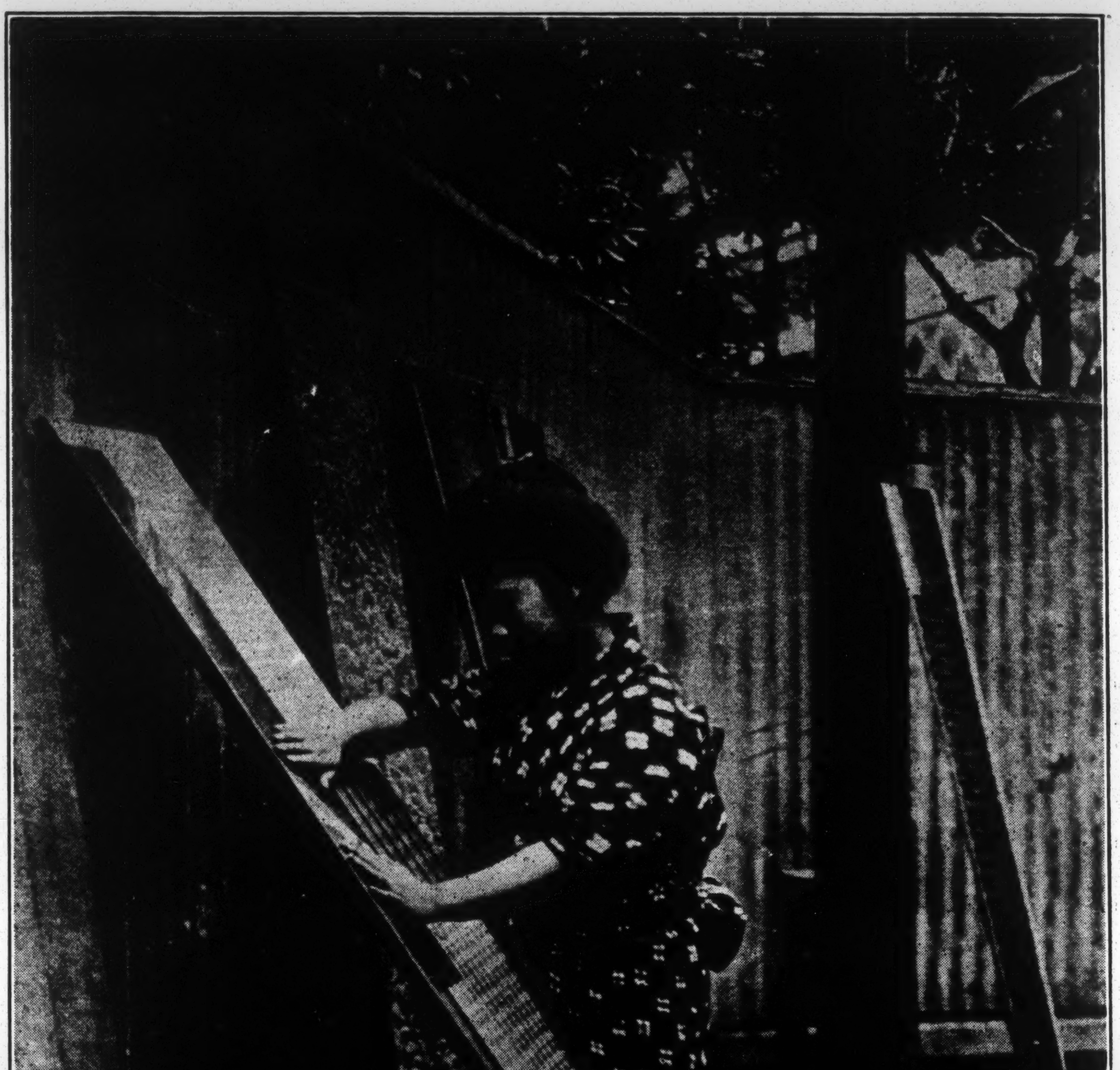
Is It Nothing to You? (Junior presentation) 10c each; $1.00 per doz.
Tithes and Offerings. A Stewardship Play), 5c. each; 6 copies for 25c.
Tithing, 1c.
How Can a Woman Tithe? 1c.
Render Unto the Lord. 1c.
The Wonderful Name (A Christmas Pageant), 5c.
Star-Light Time (A Christmas Pageant), 5c.

New Home Literature

College Girl's Summer Diary, 10c.
Migrant Workers in Harvest and Cannery, 10c.
Hand-Picking in Home Missions, 2c.
For Congregational Literature Secretaries—First, Second and Third of Missionary Literature, 3c.
Have you ordered your Prayer Cycle for 1924? Price, 10c each; $1.00 per doz.

There are fifty-eight persons working in our foreign fields this year whose name did not appear in the 1923 Prayer Cycle and sixty-eight persons working in our home missions whose names did not appear in last year's cycle. There are two new foreign stations that have never before occupied. Shall we pray for all these by name this year? They expect it. They represent us in these stations. We owe it to them. Get your Prayer Cycles now and pray for them at least once every month this year.

"HELLO! WHAT'S THIS?"
"I thought I'd left you behind."



QUAINT METHOD OF DRYING AND IRONING CLOTHES IN FAR OFF JAPAN

A pretty Japanese young woman finishing the family wash. The washline and ironing board are combined in Japan. A plain surface board serves the double purpose.